

Christian Courier

A Reformed Weekly, formerly known as Calvinist Contact

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Discovery of cause of Alzheimer's brings disease to the fore, may be step towards treatment

Marian Van Til
ST. CATHARINES, Ont. — Last week it was reported that researchers at several British hospitals and at the Charing Cross and Westminster medical schools have discovered the cause of Alzheimer's disease. Alzheimer's, named after Alois Alzheimer who discovered the degenerative brain disease in 1907, is a debilitating condition whose chief symptom is progressive memory loss. It affects 20 out of 100 people 80 or older, but can affect younger people too.

The British publication *Neuroreport* explains that as we grow older our nerve cells or neurons begin to die. To compensate, the surviving neurons grow to fill the gaps left by dead cells, a process known as "resprouting." Resprouting is assisted by the brain's production of a protein called beta amyloid precursor protein (BAPP). Researchers believe it is an excess amount of this protein which causes some people to have Alzheimer's.



Photo: Call them Canadians

is forgetting things and becomes extremely frustrated, says Strooband. Very often the response is to cover-up, minimize or rationalize the memory loss. As the disease progresses the patient is less aware of the affliction. But it becomes more difficult for his or her family because "that person dies inside but stays alive in the body," says Strooband.

Currently there is no treatment, though a light sedative might be prescribed. At Shalom Manor, patients who could wander away (and not know how to return) live in a "protected area" which requires a punched-in number code to open the doors. Residents and visitors are told the code, but the Alzheimer's patients don't remember it.

Frustration multiplied

Technically, Alzheimer's cannot be diagnosed until after death, say both Melis Kooman and Joanne Strooband, the administrator and director of nursing, respectively, at Shalom Manor, Grimsby, Ont. But there are common symptoms which can lead medical personnel to conclude the disease is present: not being able to write one's name; getting lost because one can't remember street signs or where one is; disruption of daily routines because of memory loss; restlessness; pacing; mood swings.

Initially the person *knows* he or she

Thinkbit:
No good deed ever goes unpunished.
Said by Albert Einstein

Bill Fledderus
BURLINGTON, Ont. — A Christian Reformed study committee appointed by Synod 1990 is rejecting the idea of separate Canadian and American regional synods as unfeasible. Instead it attempts to address Canadian needs by enhancing the status of the Council of Christian Reformed Churches in Canada (CCRCC).

The committee's report, to be formally discussed at the church's international general synod in June, recommends that the CCRCC be given direct access to synod (i.e. the ability to bring forward its own overtures) and that it send delegates to the church's Ministries Coordinating Council (MCC).

Four of the committee's seven members are Canadian or have lived in Canada for many years.

Surprising response

The CCRCC has already responded to these recommendations — and, surprisingly, it appears opposed to the enhancements. In a letter addressed to the leaders of its constituent churches, the CCRCC's interim committee expresses the fear that the

Proposal to enhance Christian Reformed voice in Canada gets mixed reaction

recommendations may end up doing just the opposite of what they intend.

"As it says in the letter," explains Rev. Nick Overduin, a member of the CCRCC interim committee, "we believe the recommendations will make us more an *agency* of synod than an *assembly* of Canadian churches" — a drastic change in the CCRCC mandate. "We don't have a perfect solution either, but we are convinced the one proposed by the synodical committee would do more harm than good."

"The recommendations would put us in the impossible position of having to serve two masters," explains Arie Van Eek, the executive secretary of the CCRCC. He says that giving the CCRCC direct access to the church's annual synod in Grand Rapids, Mich., would also make the CCRCC directly *accountable* to synod. He worries that accountability to synod will not be easy to combine with accountability to the Canadian constituency.

See LETTER -- p. 2



Arie Van Eek (l.), executive secretary of the CCRCC, and Henry De Moor (r.), chairperson of Synod's Committee to Study Regional Synods.

Photos: C.C. files

In this Issue:

- A former American police officer experiences a miracle in Cuba.....p. 10
- Ancient cities in Cambodia cry out for preservation.....p. 11
- Paralyzed pastor seeks to make churches more accessible to handicapped..... p. 20

A hopeful sign

Strooband stresses that Alzheimer's is no shame and that "There are very well-known people, the 'brains of society,' so to speak, who have it; anybody can get Alzheimer's." She is hopeful that, having found the cause, early diagnosis and an effective treatment will now be possible.

See Page 7 for a related story.

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Letter an overreaction? study committee wonders

...continued from p.1

Synodical committee members such as Len Batterink, pastor of Shalom Christian Reformed Church in Brantford, Ont., feel the CCRCC is overreacting. "I don't believe our recommendations would be destructive," he says. "Right now it looks to me as if they are overplaying the potential negative consequences."

"Even a regional Canadian synod, which a CCRCC study committee requested in 1989, would be accountable to the general international synod," says Dr. Henry De Moor, chairperson of the synodical committee, also a Canadian. "I don't understand why the CCRCC believes such an accountability structure would be problematic." De Moor is professor of church polity and administration at Calvin Theological Seminary in Grand Rapids, Mich.

"I cannot see the general synod wanting to interfere in the work of the CCRCC," he says. And being accountable to synod should not be seen as a threat to Canadian autonomy.

According to other members of the synodical committee, the recommendations could even be understood as being a step towards regional synod status. For this reason they admit to being somewhat puzzled at the CCRCC response.

How does the CCRCC fit in?

The CCRCC is a unique organization unprecedented in the history of Reformed church structure. It is a joint effort by the Canadian classes of the Christian Reformed Church for such purposes as issuing statements on social issues, joining with various ecumenical activities and making presentations to the government. It meets every two years, and in

the meantime carries on by way of an interim committee and an executive secretary. The Christian Reformed Church in North America boasts 320,000 members, 28 percent of which are in Canada.

It is unique and unprecedented in the sense that it is neither a national (or regional) synod nor a Canadian agency of an American-based church like its Canadian contemporaries.

Small minority

The committee's second main recommendation, that the CCRCC send delegates to the MCC, would also not be very productive, because Canadians would be such a small minority, says Van Eek.

"It would be unfair to ask American members to understand all the particular opportunities and challenges we face here in Canada," says Van Eek. Canadians would have to expend a great deal of energy trying to explain complex situations to their American counterparts. "They would be reduced to either rubberstamping our initiatives or else, what's worse, they might vote something down due to a lack of understanding," he warns.

Coordination needed

But, says Batterink, "We do need some kind of improved coordination in Canada." The CCRCC has been raising its own quotas and doing some of its own home missions work and television ministry, he explains. Church agencies based in Grand Rapids are simultaneously conducting related work in Canada. "Having the CCRCC send delegates to the MCC is the best way to solve that coordination problem in the short term," he says.

Batterink stresses there should be room for discussion and compromise. But he adds that he has yet to be convinced that his committee's recommendations would necessarily transform the CCRCC from an assembly to an agency.

Critics admit that much of the committee's report is excellent. The committee assessed the needs well, they say; they just made inappropriate recommendations.

The CCRCC letter "explains that the CCRCC doesn't want some kind of enhanced standing—we never asked for that,"

explains Overduin. "We're concerned about our effectiveness here in Canada," he says, which he feels will not be

brought about by greater integration into the synodical structure and into other church agencies.

Across the Globe



David T. Koyzis

American presidents must be monarchs and prime ministers

This week Bill Clinton was inaugurated as the 41st President of the United States amid much hoopla and celebration. Despite the fact that Americans severed their ties with the monarchy more than two centuries ago, they have retained monarchical sentiments which they have attached to their elected presidents. Indeed, unlike their Canadian counterparts, American presidents must combine within their single office the duties of both "king" and "prime minister." Rarely is a president able to perform the two functions equally well.

In 1984, on the day after Ronald Reagan was elected to a second term, *Chicago Tribune* columnist Richard Longworth wrote an article aptly titled, "We Have Re-Elected the King." Even those who opposed him politically agreed that Reagan made a magnificent "king," publicly expressing as he did the aspirations of many Americans. But he had to be carefully controlled by his image-makers and his words had to be precisely scripted, something to which he was accustomed by his Hollywood experience.

Can't rely on party discipline

Unlike a Canadian prime minister, a president is unable to rely on party discipline to bring or to keep on-side the members of Congress—who are notoriously independent in their voting patterns. Over the last generation, the American people have tended to elect Republican presidents and Democratic Congresses, evidently trusting neither party to have its own way completely.

Given this, we should not be surprised that only a handful of American presidents have made good "prime ministers." In the first year or so of his first term in office, Reagan was remarkably effective in pushing his agenda through Congress. But this was because he had a new Republican Senate and a *de facto* conservative majority in the House of Representatives. America's decisive swing to the right in 1980 produced an anomalous situation similar to a Canadian-style majority government. Most of the time, however, presidents

have had to become something like lobbyists, competing with interest groups and local constituents to convince the Congress to support their programs.

Even when presidents have made good "prime ministers," as in the case of Lyndon Johnson in the mid-1960s, they have usually been able to accomplish a fraction of their agenda and only during the first year or two of their tenure in office. This suggests that Clinton does not have much time to make his mark, and will have to move quickly to tackle the seemingly intractable problems facing his country.

After the November election many of the media were heralding the end of "divided government." They have short memories. The fact that between 1977 and 1981 a Democrat occupied the presidency and Democrats controlled both houses of Congress did not make relations between the White House and Capitol Hill any smoother.

There are some similarities between Carter and Clinton. Both are moderate Democrats who were governors of atypical Southern states. Both had local administrative experience but no legislative or foreign policy experience at the national level. Carter, who is a devout evangelical Christian and a great humanitarian, often seemed to assume that the rightness of a particular proposal would be sufficient for it to carry the day. But he was less than skilful in the ordinary political process, which demands, among other things, conciliating the diverse interests represented in Congress.

Clinton may lack Carter's spiritual depth, but he seems to have more political savvy. However, he, too, has no natural base in the Congress. Add to this the fact that well under half the electorate voted for him and it becomes that much more difficult for him to claim a popular mandate for his policies. It remains to be seen whether Clinton will make either a good "king" or a good "prime minister."

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont. He has travelled through Arkansas only once (on the train) and cannot play the saxophone.

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Comment

Pressreview



Carl D. Tuyl

Pressreview

Ottawa is as silent as a contemplative monastery at midnight. MPs are resting their weary bones and brains far beyond the confines of the Hill. Some are presiding at the opening of day-care centres, nursing homes and sewage treatment plants; others are brown-nosing their constituents with pious platitudes; while still others just sit on some southern beach sampling those tall, keep-the-glass exotic drinks. May they rest in peace. Come February, it's back to the grim grind of the Parliamentary dining room and the sauna at the Chateau Laurier.

★ ★ ★

Life is getting tougher and tougher in Newfoundland. Fishing is non-existent, or less

profitable than the income of a panhandler in the Sahara Desert. The Hibernia project sits there like a beached whale with nobody wanting to dirty their corporate fingers on it.

And now to add insult to injury the Newfoundland government is taking away a whole bunch of the province's civic holidays. St. Patrick's Day has been scrapped and, by George, even St. George's Day has fallen victim to this process of secularization. Rough times there in the East!

The *St. John's Evening Telegraph*, however, has an imaginative solution to the Hibernia crisis. It wants Labrador Hydro, which boasts a strong balance sheet and very substantial assets, to take up a portion — say half — of the vanishing Gulf's share in the project.

★ ★ ★

The Edmonton RCMP detachment has arrested one clean-cut, thirty-something entrepreneur who made \$40,000 a month selling smuggled cigarettes. Ottawa recently created 52 positions in RCMP divisions across Canada to check the sale of illegal smokes.

★ ★ ★

The *Calgary Herald* is not impressed with the Italian U.N. force in Somalia: "With espresso in their canteen cups and cognac in their meal rations, the Italian army cut a stylish if rather leisurely swath through Somalia."

U.S. Army Lieut. Jim Worthington offers a blunt opinion after half of the Italian military convoy got lost and the other half took 14 hours to cover 160 km: "They couldn't fight their way out of a wet paper bag." It sounds like my kind of army, though, Jim!

★ ★ ★

The *Calgary Herald* also contained the following remarkable statement in a column by William Gold: "Mulroney has dragged us into the real world. The directions in which he has attempted to lead us, kicking and screaming every step of the way, have been the correct ones. We owe him, actually." Somebody ought to send that column to Monsieur in Florida. There's probably more truth in Gold's comment than many are willing to admit.

★ ★ ★

Something to look forward to: self-serve grocery check-out. It's coming folks; we're gonna miss that friendly, smiling face at the register. We bank with machines, go to church on T.V., shop by mail order, raise funds by telephone and receive old age pension by direct deposit; we'd all be social misfits if it weren't for shopping malls.

If you have problems,

though, there's always Mrs. Pearl who advertises in the *Jamaican Gleaner*: "Love, marriage, business, health. All problems. Returns loved ones. Results within minutes. Three complimentary questions." Mrs. Pearl is truly a general practitioner; she lives in Miami and her telephone number is (305) 751-5012. Say hello to her from me.

★ ★ ★

Headline in the *Moscow News*: "The Congress is Hazardous to Your Health." And a certain Lyudmila Telen writes in the same paper: "People are sick and tired of politics of the string-pulling type, and of politicians who play at it as if politics were a game of cards. Such politicians tend to forget they are gambling with more than their personal capital. People are sick and tired of political methods that are far removed from civilized practices, and of fierce struggles for high offices, perks and privileges." Ditto here, Lyudmila.

★ ★ ★

The *Baltic Independent* deplores the plunder of valuable copper cabling along Lithuania's rail network. The same paper reports that the Estonian parliament started its working sessions with a com-

mon prayer that was made compulsory under the new standing orders of the House. Reminds me of the German delegation's response at the Synod of Dort to the problem of poorly attended second services: throw the absentees in jail. *Befehl ist befehl!*

★ ★ ★

These Rotarians are hilarious people, I tell ya. From their magazine comes this one:

Teacher: "Did you know the ostrich is the largest bird alive?"

Student: "Yes. It's probably also the largest bird when dead."

Jokes like that are caused by the fact that Rotarians toast the Queen with a glass of water.

★ ★ ★

At the 1939 New York World's Fair there was a progressive exhibit that showed how technology had freed humankind from much hard labour. The exhibit proclaimed: "At last man is freed; freed in time and space." And then as the visitors were about to exit a light would flash on the words: "FOR WHAT?" Good question, that.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and also the chaplaincy coordinator for the Christian Reformed Church.

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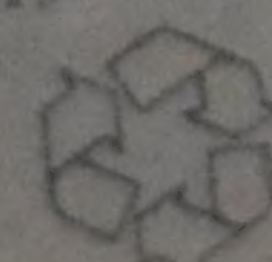
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Editorial

Showing love to thousands of victims and offenders

The television program "Front Page Challenge" recently featured two separate guests who were connected with two crime stories.

The first hidden guest was the mother of one of two Canadians languishing in a Brazilian jail for their role in a political kidnapping. The second guest was a young woman who had served time in a Canadian prison for having taken part in the bombing of a Litton Industries plant in Rexdale, Ont. The bombing had been intended as a protest against Litton's development of a guiding mechanism for the cruise missile.

What both guest appearances had in common was that they involved misguided, idealistic young people who had to face the consequences of earlier crimes.

One of the panelists, Betty Kennedy, took a hard-line position and wondered whether we

were not being asked to become bleeding hearts as we listened to the stories of these young people. She obviously thought of the harm they had caused. Although the pair in a Brazilian jail were apparently not aware that the group they had joined was kidnapping a Brazilian politician, their ignorance is not necessarily an excuse. You don't join a revolutionary group in order to pick daisies for old age homes. And although the young woman released from a Canadian jail was truly remorseful, she had taken part in an act that had permanently and seriously injured four people.

As I listened to the panel members talk about these cases, I was struck by the thought that whenever people talk about a crime they either take the position of the victim or the position of the offender, but seldom incorporate both into a fuller understanding of what took place when the crime was committed.

A legacy of rejection

While I was watching "Front Page Challenge" I was sitting next to a friend of mine who himself has spent time in jail. We talked about the various things that had been said. Some time later my friend mentioned a young man he had befriended in jail. This young man had, with a buddy of his (both of them under the influence of alcohol) killed a police officer, using the officer's own gun.

When he told me how, according to his friend, the police officer had harassed the pair and how they had finally reacted, my first thoughts went to the policeman, his wife, parents and other relatives. What a terrible thing to do, I thought — to kill another person and to rob others of enjoying his presence! There's no way one can justify such an act. And how can the victims of that hideous crime ever consider these two young men with any degree of understanding, let alone compassion?

But then I think back to discussions I have had with inmates in prisons or to reports I have heard or read about them. Most convicts had troubled childhoods. Many of them had an alcoholic or abusive parent. Many of them were shaped on the wheel of poverty and violence. They, too, were sinned against. Unfortunately, they take their legacy of rejection out on others. They hate others because they have learned to hate themselves.

A vicious cycle

But empathy does not explain away evil. We should never let our empathy for the

offender minimize the harm they have done in other peoples' lives. Whoever hurts others is responsible and must be held accountable. That's justice. But the opposite is true too. We should never let our sympathy for the victims keep us from minimizing the previous harm that has been done to offenders. That's also justice.

But unless we reach a third plateau we cannot hope to break through the cycle of being sinned against. And a vicious cycle it can be — "punishing the children for the sins of the fathers to the third and fourth generation of those who hate me" (Ex. 20:5). Ultimately, we must learn to love and reach out to victims and offenders alike, if only because all of us in some way or another are victims and offenders. In the eternal scheme of things, what we may consider of ultimate importance, the distinction between victim and offender, for example, may be of only relative importance to God.

Agent of mercy

We all know of Jesus' words to one of the two criminals crucified with him. They were words of hospitality and friendship. Jesus invited a convicted criminal to spend the rest of eternity with him in paradise. I wonder if the victims of this man, or relatives of his victims, would, after hearing these words, want to follow Jesus into paradise and become part of his circle of friends, some of whom were criminals, one of whom may have killed their son or daughter?

It seems as if with one stroke of the brush, Jesus wipes everything off a criminal's record. That's not entirely true. Jesus did not interfere with the justice process when he accepted the criminal. He wiped clean another slate kept in heaven.

But even that may be hard to take for those of us who still show the scars of an offender's assault. Watching Jesus in action one almost gets the impression that guilt is more easily removed than pain. That's not true, of course. We cling as much to our guilt as we do to our pain. Both guilt and pain need to be washed from us by the blood of Christ.

Jesus is the agent of mercy who lifts all acts of crime and sin onto that third plateau. With him verse five of Exodus 20 moves into verse six: "But showing love to thousands who love me and keep my commandments." And unless all of us join him on that plateau, we're up Satan's creek without a paddle.

I wonder if Betty Kennedy knows about the plateau of mercy.

BW

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Letters

Church leaders who want control cause division

In observing and reading about the Church (including the Christian Reformed Church) during the last few years, I have developed some new feelings about how churches function.

I am beginning to believe that the leadership in the Church, going back to the time of Jesus, has on many occasions been leading the people from a position of power and control rather than from a position of service and self sacrifice.

Jesus, during his ministry on earth, was constantly rejected by the religious leaders of the time. I suspect one of the reasons this happened was because he did not agree with their power structure.

He repeatedly challenged the rules of the leaders. These rules, I believe, existed mainly so that the leaders could fulfil their need to be in control, not for the spiritual growth and welfare of the people.

In contrast, Jesus, in his ministry, could connect and truly minister, to a great extent, only to the outsiders, the poor, the sick, the disadvantaged, the lepers, the prostitutes (*anawin* in

Hebrew). Often, the people who accepted Jesus were the people who had nothing to protect: neither their own self image, their principles, their possessions, nor their reputations.

Selective obedience

Chapter 10 in the gospel of Mark gives us a clear example of what I am saying. Jesus first meets the rich young man who asks what to do in order to inherit eternal life. After telling Jesus that he has obeyed all the commandments all of his life, Jesus zeros in on the young man's vulnerable area — his possessions. This wealth is very important to him and prevents him from following Jesus.

The young man, like many of us today, claims to believe the absolute authority of the Bible, but can only be selectively obedient. We too often pick out the Bible verses that back up what we believe.

After meeting the young man, Jesus meets blind Bartimaeus. This man has probably not lived an upright life like the young ruler; he is not versed in all

the correct theology. He is eager to receive one simple gift: his eyesight.

Jesus gives Bartimaeus his sight, and Bartimaeus in turn responds by following Jesus on the way. The next chapter describes the way as the road to the cross.

In these two stories Jesus re-emphasizes his teachings from the Sermon on the Mount. The real enemies that keep us from following Jesus are not bad doctrines but power, prestige and possessions.

Control causes division

I sense that the same problems still exist in the Church today as they did in the religious institutions of Jesus' time. I believe the decisions being made by the leaders of the Church today are still being made from a position of power and control rather than from a position of service and love.

I do not believe that the issues of women in leadership or the interpretation of Genesis 1-11 are causing a division in the Church. It is the leaders' desire to have control and to maintain power and prestige that is causing this division.

I would challenge the churches and their leaders to change direction. In order to be the true body of Christ in the world today we should develop our own form of liberation theology. We should sell all the churches and related possessions, and then use these resources to minister to the abused women and children, the unemployed, the refugees, the disadvantaged; or as James 1: 27 says: "the widows and the orphans."

There would be so much to do for all of us that we would not have time to argue over the issues dividing us now.

Wayne Sjaarda,
Ingersoll, Ont.

Appreciation and prayer for C.C.

We enjoy your paper, especially those articles which deal with the Christian in the world and the Christian not of the world. Continue to help all of us in our reading corner to get a grasp of the fray and get busy reflecting on the peace and orderliness of Christ's kingdom as it enters our tattered and torn society.

May you be given the wisdom to clearly provide a Christlike view of the cauldron of issues facing the Christian Reformed Church. This will enable us to become part of the healing that must take place.

Dee Meitsjinner,
Lacombe, Alta.

CRWRC ships food ... but not to Somalia

We at CRWRC appreciate your coverage of the crisis in Somalia in your article "Intervention in Somalia seen at best as necessary evil." It is important for Christians to be aware of the problems in that country and the role that we can play in helping to bring relief for those suffering because of violence and drought.

While we would like to be able to substantiate your article's assertion that some of the food aid currently in Somalia "is sent by the Christian Reformed World Relief Committee," we cannot. In fact, precisely because of the difficulties in getting food to the people who need it most, CRWRC has been unable to send food to Somalia yet. However, we have made significant

shipments to neighbouring countries where the drought is also severe: Sudan, Ethiopia, Mozambique, Zaire, and Zimbabwe.

In addition, CRWRC will be sending volunteer nurses and agriculturalists to Somalia early this year. These volunteers will assist in mother/child nutrition and agriculture projects over the next two years to assist in long-term recovery.

As Christians we all have an important role to play in bringing peace in Somalia by assisting people at the community level to work together in Christian love to find long-term solutions for their problems.

Ray Elgersma,
Director, CRWRC of Canada,
Burlington, Ont.

Irving article raises many questions

Your article about K.C. Irving (C.C. Jan. 8) is really appreciated. *Christian Courier* carries very few articles of this nature; yet such articles are of great interest to many of your readers.

Articles like these have to be read very carefully, however. What do critics mean when they say about Irving that "Christian principles are largely absent from his family's business practices"?

And what do we make of John Valk's statement: "If Irving was a typical Maritime Presbyterian, he would have been careful to keep his faith and his

business isolated from each other. The Reformed idea of integrating faith and business is not strong here?"

What is a typical Maritime Presbyterian? Is he different from Presbyterians in other parts of Canada? And are all these Presbyterians different again from Christian Reformed business people?

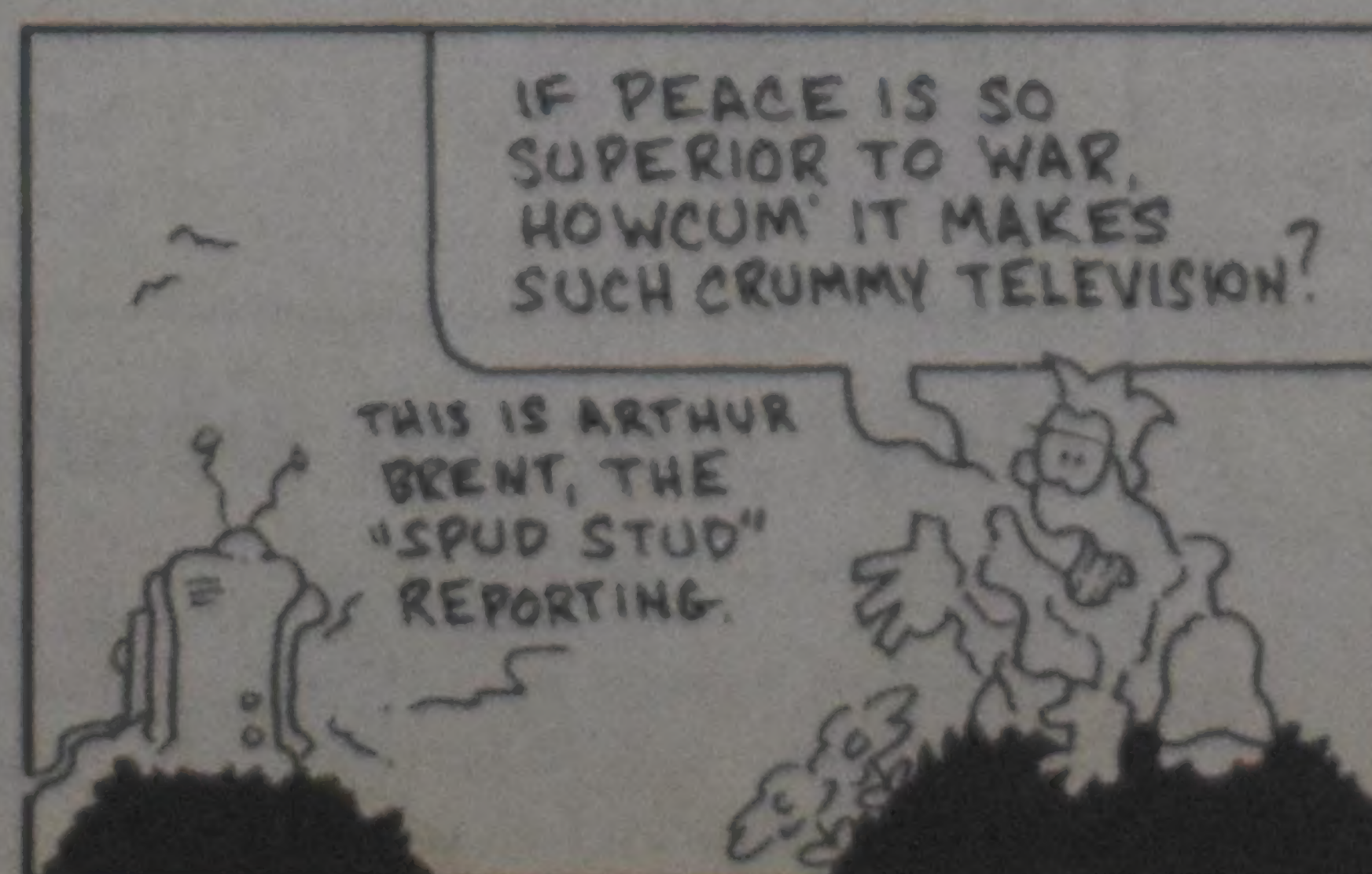
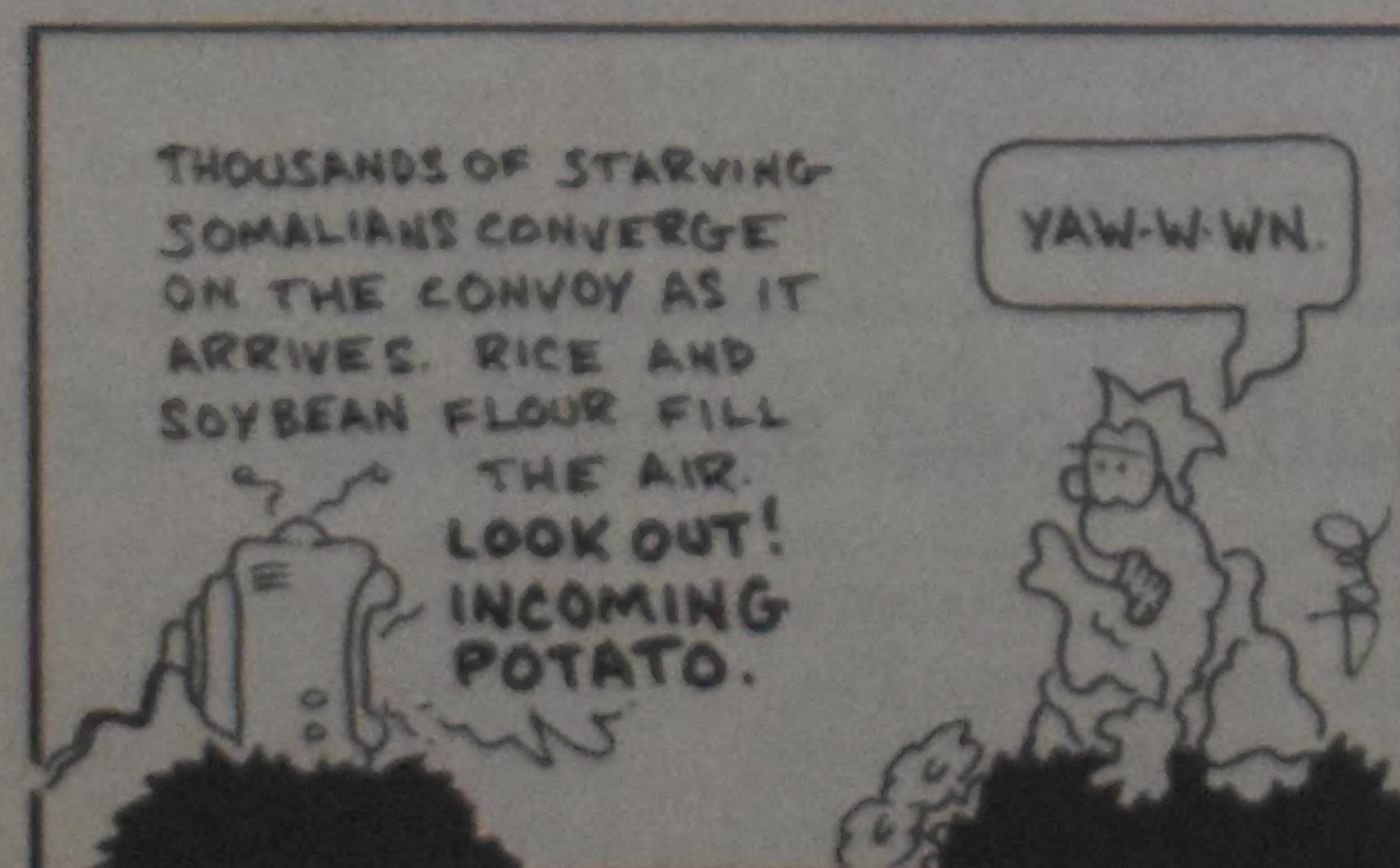
And what are questionable tax schemes? Are they questionable because they involve large amounts of money?

Mr. Valk says that all four New Brunswick dailies praised Mr. Irving, and he adds, "It is little wonder since the Irving family owns them all." What is Mr. Valk implying here?

The line about Irving businesses supporting each other is, according to my Bible, a truly Christian principle. Many Christian business people would greatly appreciate it if this principle were practised a little more in the Christian community.

Gerald Schroor
Oshawa, Ont.

Pontius' Puddle



/Family

Baker Collins responds to Mike Loenen

I would like to make several comments in response to Mike Loenen's letter (Jan. 8, 1993) about my review of Christopher Sarlo's book *Poverty in Canada* (Dec. 4, 1992).

1. Mr. Loenen is correct in stating that I did not respond to Sarlo's concern that a relative measure of poverty may mask improvement in people's ability to meet their basic needs. I will briefly do so. Sarlo points out that in using the relative definition the poor may become better able to afford basic necessities; yet, there will be no decrease in the number of households listed as poor.

Relative definition does not hide all

While this is a legitimate concern on Sarlo's part I do not think it warrants adopting an absolute measure of poverty. Existing poverty definitions give us some indication also of changes in absolute poverty. Statistics Canada's low income lines are tied to the average proportion of income that Canadians spend on the basic necessities of food, shelter and clothing; and are periodically adjusted when that figure changes. Following changes in that figure can give us an indication of the ability of the poor to meet basic needs.

In addition, the low income cutoffs can be used to measure

the depth of poverty by looking at how far the average incomes of the poor fall below the poverty line. It must be noted that an absolute measure of poverty would itself mask any increase in income inequality in times of economic growth.

Not everything can be added

2. Mr. Loenen contends that if I disagree with Sarlo's list of basic necessities, I can simply add to his list those things which I feel have been left out. That is not the case, however, because at a certain point you no longer have an absolute definition of poverty. Sarlo is consistent when he leaves some of the items I referred to off his list. It would be inconsistent with an absolute definition of poverty to add in those items which contribute to an inability to participate fully in society or to an inability to live with social dignity.

Sarlo himself states that "social amenities cannot be considered as equivalent to basic physical necessities" (p. 49). Since a consistent approach to absolute poverty does not include social amenities, I questioned whether an absolute approach is adequate.

Sarlo's response lacking in concern

3. I do not believe that I misquoted or misconstrued

Like the Lilies



Marian den Boer



A good deed, indeed!

It began with a phone call from the church hospitality committee. "Could you make supper for John and Gena Vanderlip this Wednesday?"

"Sure," I said without hesitation or reservation. Although we didn't know them very well, our family had been thinking about and praying for the Vanderlips for the past few days. Gena had just had a baby. There had been complications — the baby was fine, but mother was feeling pretty feeble.

I think I'll make my special broccoli with rice dish, I said to myself as I wrote, "Cook for J and G" in the Wednesday block on the calendar.

The week was flying along as usual when one afternoon as I was preparing the family meal, I came across a head of broccoli. "What day is it?" I wondered in panic. A glance at the calendar confirmed my fear — Wednesday had already happened. It was Thursday.

Needed: grace

I pulled myself together and got on the phone. It rang and rang. She was probably feeding the baby or maybe resting. Finally Gena answered

and I introduced myself.

"Yes," came the short cold reply.

No doubt the hospitality committee had informed her when and who would be sending meals.

"Oh, Gena, I am so sorry, I was supposed to make your supper yesterday."

"That's okay." She sounded almost forgiving. "When we finally got over it, we had oatmeal instead."

I apologized all over the place and she forgave me a million times but nothing could change the deed not done.

As an exclamation mark to my sin of omission, that very evening at our small Bible study group we happened to discuss Ephesians 2: 10: "For we are God's workmanship created in Christ Jesus to do good works, which God prepared in advance for us to do."

I'm just glad we're saved by grace and not by works.

Marian den Boer is a homemaker and free-lance writer/editor who lives with her husband and five children in Hamilton, Ont.

Sarlo's arguments, although I could have provided a broader context for the one direct quote which I used. My statement that "Sarlo then concludes that there is no reason for any of them to be poor" was not a quote and was not represented as a quote. It was my summary of Sarlo's conclusions.

Mr. Loenen compares this to a statement from the book which says, "... there is no reason for anyone in Canada to be permanently poor. Everyone is able to acquire all of the basic necessities."

I do not think that my conclusion misrepresents Sarlo. Sarlo states that one of his motivations in developing an absolute definition of poverty is to uncover those poor who cannot afford the basic necessities of life.

My chief disappointment with the book is that when he finds just under one million people in this condition, he does not in my mind respond with concern. He categorizes their inability to afford the basic necessities of life as a temporary condition based on

job situations that will change, or on a presumed access to adequate welfare benefits.

If there are almost one million people in Canada who cannot afford to house, clothe and feed themselves based on Sarlo's list of necessities, then we ought to ask why this is the case. We should not assume that their situation must be temporary, or that its temporariness warrants a lack of response.

Stephanie Baker Collins,
St. Catharines, Ont.

the Windmill



Geen verder aanpassen ontwerp euthanasie-wet
Lof op Nederlands optreden i kwestie Joegoslavië
Nauwelijks bewaking voor Binnenhof, ministers
Rode Kruis door geld heen voor hulp Joegoslavië
Gouds bedrijf bouwt aan Deense eilandenbrug
Dutch-Canadian hero in Arctic air tragedy
US declares November 18th Dutch Heritage Day

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Most women wear bad shoes says foot society

BOSTON — Eighty-eight percent of women wear poorly fitting shoes, and 76 percent have one or more foot deformities, according to a recent survey of 356 women conducted

by the American Orthopaedic Foot and Ankle Society. *The Johns Hopkins Medical Letter: Health after 50*, which reported the survey, adds that the best measure of well-fitting shoes is

comfort, and that comfort tends to be greatest in low-heeled shoes with rounded toes and laces.

Cinema/Family

Cinema summaries

Marian Van Til

A Few Good Men



Rated PG

Stars Tom Cruise, Demi Moore, Jack Nicholson, Kevin Pollak, Kevin Bacon, Kiefer Sutherland
Directed by Rob Reiner

A Few Good Men is a crisp-moving military courtroom drama. Tom Cruise stars as Daniel Kaffee, a glib, Ivy League Navy lawyer who is fighting his "duty" and his famous lawyer-dad's ghost. He's assigned to defend two Marines charged with murder because he has a reputation as a plea-bargainer; he's just what the government wants to dispatch this case quickly.

Demi Moore is Lieut. Calloway, an officer who out-ranks Kaffee but who is forced to be his trial assistant. Initially she's a strong character but becomes much too ingratiating towards Kaffee. Thankfully, the filmmakers had the sense not to turn Calloway and Kaffee's relationship into a romance.

The alleged criminals were stationed at the U.S. Guantanamo Bay base in Cuba where the stereotypically fanatic Marines believe in their unit, the Marines, God and country, in that order: discipline is tight; and no one ever breaks the chain of command or talks outside his unit.

The base commander is the hard, tightly wound Colonel Jessop, played with explosive intensity and barely hidden malevolence by Jack Nicholson. He's on-screen 20 minutes but Jessop seems to hover over the others like some pernicious spectre.

We soon know that the two Marines were following orders to subject their victim to a "Code Red," an unofficial disciplinary action. He had ratted on one of them. But he wasn't supposed to die; he was just supposed to get scared.

Will the young litigators expose the cover-up? We know they will, and we pretty much know the outcome too (though there's a small surprise in that regard). But getting there, via some crackling good courtroom scenes, is more than half the fun. There is some profanity and verbal vulgarity in the film, primarily by Colonel Jessop — Jessop is a profane man.

Alan Sorkin's play on which this film is based was a huge success on Broadway. Director Rob Reiner knows how to make films that *sell* without being stupid or too predictable. Cruise and Moore are two of the biggest romantic leads a film could have these days; both are developing into good actors. And Jack Nicholson is, well — Jack Nicholson. So it's no surprise this film is currently a box office hit. Granted, Sorkin's play/screenplay isn't Shakespeare, but this is a highly entertaining film.

Alzheimer's families try to cope with 'horrible' disease

Marian Van Til

The reactions of adult children to a parent having Alzheimer's disease vary greatly. Some seem to be able to face it head on, admitting that it's there, it's incurable, and will only get worse — painful as that admission is. Others have great difficulty coping. They may at first deny the disease exists and later may be unable to bring themselves to visit a mother or father who is a mere shell of the person they once knew.

"Jean" has an 89-year-old mother-in-law who has suffered from Alzheimer's for a decade. They've seen a gradual deterioration in her mental condition, though she remains quite strong physically.

Doesn't say alot

"Bill," Jean's husband, "doesn't say a lot" about his mother's affliction, Jean admits. "It may sound cruel, but I think for all intents and purposes he feels she has already died. She is so unlike the woman they knew as their mother." Jean regularly spends time with her mother-in-law. Bill visits his mother, Jean notes, "but he says, 'It doesn't do anything for me.' I tell him, 'That's okay, do it anyway.' I'm sure in later years he'll be glad he did that."

Jean observes: "Children, even adult children, need to be acknowledged; but there's *nothing*. She doesn't recognize him. It's hard. You can't be emotionally involved with [Alzheimer's sufferers]. It seems almost cruel, as if you've written them off. It's very difficult."

It's Jean's opinion that Bill and his family "had a good relationship but weren't very emotionally close." She admits to getting "irritated" with his siblings who "distance themselves from their mother" and cannot overcome their inability to visit her.

Jean is hoping that the recent discovery of Alzheimer's cause will lead to earlier diagnosis. "There's probably no easy solution, but maybe now they'll be able to do something about it," she says.

"Margaret" has an 86-year-old mother who has had Alzheimer's for four years. In that time she and her siblings have seen their mother progress from repeating herself, continually packing and emptying a suitcase, going through a period of violent emotions and physical reactions, to caring for and loving a large doll as if it were a real child.

"It was horrible for us children to see," Margaret admits, "especially the violence and the doll," phases her mother has passed now.

"She's very physically strong; she's a great walker. She was a farmer's wife so she enjoys it thoroughly when I take her out. Some days she's much better than others. You can't converse with her anymore, but she'll smile at you and she responds to hugs, to physical contact. And she notices details: colours, clothes, hairdos — new things. She knows I'm her daughter, but not always my name. It's sad. Sometimes I have a hard time with it. But I'm very thankful she's being so well taken care of in the home that

she's in. She eats well and sleeps well."

Margaret has made a point of getting to know what she can about Alzheimer's. Experts say you should bring in things related to the person's past, such as photographs or personal items. That does help, she says.

Margaret visits her mother faithfully but admits that not all of her siblings do. Some of them "react very lovingly, but a couple of others can't handle it and they see her seldom." Margaret has a brother about whom she says: "I feel like booting him and saying, 'Get with it. Think of what she's done for you. He hardly ever sees her and then he wonders why she doesn't recognize him at all. You really can't talk to him about it. My own children have told me to step back, to lay off. 'You see her all the time; you see things he doesn't see,' they tell me."

Margaret concludes by saying, "We never dreamed our mother would be like this. She's so strong. My biggest prayer is that she won't linger on for years."

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Church, Marian Van Til, page editor

Billy Graham offers public prayers at Clinton inauguration

Marian Van Til

WASHINGTON, D.C. — Evangelist Billy Graham, accepting an invitation from the Joint Congressional Committee on Inaugural Ceremonies, offered the invocation and benediction at the inauguration of U.S. President Bill Clinton on January 20. Graham also

spent the previous night at the White House at Clinton's invitation.

Graham's Evangelistic Association says he has participated in six other inaugurations spanning four decades, more than any other single person in this century. Nevertheless, he said he was

"both humbled and honoured" to have been asked to participate, and counts both President Clinton and Vice President Al Gore among his personal friends. Both Clinton and Gore are active members of the Southern Baptist Church.

Calvin: Where Christianity Matters

Shirley Roels has been across the world as a business consultant. But Calvin College is her home.

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CALVIN

German evangelicals perturbed by xenophobia, anti-Semitism in their country

BRAUNFELS, Germany (WEF) — The evangelical Christian community in Germany is alarmed and worried by the wave of xenophobia and outbreaks of violence against foreigners, especially neo-Nazi tendencies and new anti-Semitism.

The board of the German Evangelical Alliance, representing 1.3 million evangelicals, has expressed its concern about the "constantly rising wave of violence, the murder of foreigners, and the desecration of Jewish memorials."

At its annual meeting here, the alliance issued a statement concerning xenophobia. It wonders how such excesses could have come about after the unification of Germany. Compassion and love for one's neighbour have cooled off and turned into hatred, violence and brutality. People are openly turning away from God's commandments. The growing anti-Semitism is especially threatening. Christians must not remain silent, but instead should protect their Jewish fellow citizens "for God's sake."

'Inner unification' difficult

Germans should also acknowledge their spiritual

failures and mistakes, asserts the alliance. Many young people had never been taught Christian values or have lost them in the quest for material prosperity. But they are still looking for credible authorities. The process of inner unification in Germany is proceeding with difficulty. Due to growing social problems, many young people have fallen victim to radical demagogues.

According to the alliance, Christians should acknowledge their responsibility for society. It is their task to awaken "a love for God and humankind" by teaching and preaching the Gospel.

Hartmut Steeb, the Alliance's general secretary, called upon evangelicals to become aware of their political responsibility, especially where it concerns the protection of human life before and after birth. Reacting to the German government's decision to allow abortion within the first three months of pregnancy, he said it is another step in the direction of euthanasia, which may not be very far away. The new legislation is still under scrutiny by the German Supreme Court.

Switzerland's churches in crisis

GENEVA (REC) — A former centre of the Protestant Reformation is losing church members. The Reformed churches in Switzerland are experiencing rapid decline. In Basel, the church is only half the size it was 30 years ago. The churches in Geneva and Zurich are losing 2,500 members every year. According to a recent survey, half of those leaving are young people between 20 and 35 years old. In this country citizenship and church membership used to be nearly the same. Today 2.75 million of the 6.8 million Swiss

are enrolled as members.

The survey showed that, even among church members, many have beliefs rooted in nature religions or occult practices. Almost three out of four members say they rarely attend church. One of every four say they are considering leaving. And 62 percent of all members say they do not think their religion is the only true faith.

The Swiss magazine reporting on the surveys concluded that Switzerland's churches are in deep crisis.

Church

understand
follow
read
hear
experience

Word and Spirit

se trust heed
know obey
d listen feel
ow embrace



Andrew Kuyvenhoven

Remember that he really died

Christ is most widely remembered at Christmas. The whole church and a large part of the world remember his birth. And, I suppose, it's better to have such a feast than not to have it.

However, our Lord never said that we ought to remember his birthday. He did say: Remember my death!

Obviously, if he had not been born he could not have died; and if he had not risen, his death would have been in vain; and if he had not ascended, he would not be the victor. All the redemptive facts form a golden chain of events and none can be missed. But in his atoning death lies our redemption. And by the shedding of his blood, God and sinners, Jews and Gentiles are reconciled.

Very early in the history of the church the Christian leaders had to fight *gnosticism*, that is, the notion that despises flesh and blood, and matter in general. Matter is evil; spirit is good. Redemption is spiritual, it is a higher knowledge of eternal truths. At one time or another all of us have heard that the Apostle John fights these teachers of "spiritual truths." John does so when he emphasizes the *incarnation* of the eternal Son of God. The Eternal One really became human—"flesh." He dwelt among us and died for us. And the glory of God is to be found here: in the flesh of Jesus.

Eye-witness accounts

Very emphatically John relates the witness reports of the death of Jesus on the cross. First, the Roman soldiers see it: "When they came to Jesus and found that he was already dead, they did not break his legs" (19: 33). Then these soldiers made doubly sure that he was dead by piercing Jesus' side with a spear, "bringing a sudden flow of blood and water" (19: 34).

The witness report of the Roman soldiers is followed by the apostolic testimony: "The man who saw it gave his testimony and his testimony is true. He knows that he tells the truth, and he tes-

tifies so that you also may believe" (19: 35).

And this testimony is once again confirmed by the witness of the prophets: "These things happened so that the Scripture would be fulfilled: 'Not one of his bones will be broken,' and as another Scripture says, 'They will look on the one they have pierced' (19: 36, 37).

It's the universal teaching of natural religions that God cannot die and dead bodies cannot rise.

He *did* die

Therefore non-Christian religions which admit that Jesus was from God do not believe that he died. And non-Christians who believe that Jesus was a noble person do not accept that he arose.

The people of Athens listened to the teaching about Jesus but they started to sneer when they heard Paul speak of the resurrection of the dead (Acts 17: 32). And Muhammed, who wrote the Koran and believed that Jesus was from God did not believe that Jesus really died. Muhammed had heard the Jews say, "Verily we have slain the Messiah, Jesus the Son of Mary, an Apostle of God." But he corrects them by adding, "Yet they slew him not, and they crucified him not, but they had only his likeness" (Sura IV [Women] 156, transl. J.M. Rodwell).

By the way, this passage of the Koran is not anti-Jesus but it's an admonition to the Jews about their treatment of the Prophet Jesus. Muhammed seems to protect the integrity of Jesus as a prophet because, in his way of thinking, Jesus' divine mission would have failed if he had died.

Only the Church of Christ can remember him rightly: daily we serve him as our living Lord. And in our gatherings we remember that his body was given and his blood was shed for a complete remission of all our sins.

Andrew Kuyvenhoven is a retired minister of the Christian Reformed Church and lives in Grand Rapids, Mich.

Innovative church curriculum draws international attention

WINFIELD, B.C. (WLB) — One of the most remarkable adventures in Canadian church history will be celebrated next month. Church leaders from across Canada, the U.S. and Australia will gather in the village of Winfield, B.C., to mark the tenth anniversary of *The Whole People of God* curriculum, and to thank God for this gift from Canada to the world.

It began a decade ago in Regina. Marilyn Perry was involved in the education program at St. John's United Church. It frustrated her that the resources she had to work with were too out of date, too unwieldy, too undeveloped, or just too American or sometimes all of the above. Unlike some who complain but don't do anything about it, Perry enlisted the help of people all over the Regina Presbytery of the United Church. She did not dream then that the curriculum she and her colleagues would create for their own churches would become the most widely used and most talked about curriculum in the United and Anglican churches. Even less did she dream that it would become a Canadian gift to the U.S. where it would be adapted to two American editions, and most recently, to Australia. It didn't even occur to her that this effort would earn her an honorary doctorate from St. Stephen's College and an international reputation as an innovative educator!

Nor did the people of Wood Lake Books, the tiny ecumenical publisher in Winfield, dream of the tiger they had grabbed by the tail when they risked everything — all the financial resources of the company and sometimes their health — as they worked killing hours to get this curriculum launched.

No generation gap

It was a venture of faith when Perry and her colleagues decided to use the common lectionary, a three-year cycle of



Marilyn Perry.

biblical readings used in many churches, as the structure for the curriculum. That would enable them to meet one of their primary goals — to look at the whole congregation as one people, learning and worshipping together. Since the lectionary provided the basis for the adult worship it could also provide the basis for the educational program, which ranged all the way from resources for tiny tots to Bible study for adults.

That decision led to another venture of faith — faith that a group of church school teachers and clergy studying the Bible passages in the lectionary together would feel the leading of the Holy Spirit, would know what God was saying to them through those Scriptures and what kind of lessons that required for each of the various age levels in the church. The first question asked in the planning of any *Whole People of God* materials was always, "What is God saying to us through these Scriptures?"

A steady stream of letters and phone calls from other countries indicate the delight church leaders find in this "refreshing breeze from the north."

Christian doctors help Egyptian Muslims

SHAL'AN, Egypt (MCC) — In this low-income, Muslim village of 20,000 near Cairo, two Christian doctors provide medical care in an evening clinic set up last year by the Mennonite Central Committee. Drs. Wahba

Ayyad and Reda Shaker see 10 to 30 patients a night, treating mainly children. The clinic's midwife also serves as receptionist and nurse. There are no set fees; people pay what they can. They have learned to trust these doctors

who are witnessing in their own quiet way that they care about all people regardless of religion or economics.

A baptism in Cuba

A former American police officer sees a miracle in Havana

Dan Wooding

It was a moment that former police officer Bob Kopeny would never forget. He was standing in the lapping blue waters of the Caribbean off the coast of Havana, Cuba, with two former communists who said they wished to be baptized.

Kopeny, pastor of Calvary Chapel of Placentia, in Orange County, California, asked the men if they truly understood what they were about to do and they nodded their heads. With that, he dunked them under the water and they rose up to a new life in Christ.

That baptism was the crowning moment of an outreach ministry that had started two years earlier. In 1990 Kopeny visited Cuba with two other men in order to deliver financial aid and Christian literature to a small church in Havana.

Although they found the Cuban people, for the most part, "kind and accepting," they were warned by local Christians not to talk openly about Christ as they "could be arrested for sharing our faith and this could jeopardize our Cuban brothers and sisters."

It started with money

The night before they were to leave Havana and return to the United States, the trio were riding the Gua Gua (public bus system) back to their hotel. "Two young communists wanted to exchange Cuban pesos for American dollars," explained Kopeny. "We had been warned that this was illegal and to refuse. We did, but they persisted and got off at our bus stop. As we walked to our hotel, they followed us and one of them kept up a vigorous conversation, explaining he was studying English and wanted to practice it.

"He asked me what I thought of his country. I didn't want to hurt his feelings, but I also didn't want to lie either. I

said that it was 'definitely interesting.' He said he wouldn't want to live in the United States, stating that he had been told during his education in communist schools that it wasn't safe to walk down city streets, that education had to be paid for by each individual and that pornography was rampant. I told him he was right about the pornography, but that education was free and in most places it was still safe to walk the streets."

Taking a deep breath, Kopeny then explained that he was a Christian and the team had come to Cuba to visit their sister church. "The young man said he had heard of Christians and wanted to hear more," said Kopeny. "I told him that if he was sincere to come to the hotel lobby with his friend the next morning. Our team prayed that night that God would bring them back and, sure enough, they were there on time.

It resulted in salvation

"They were both eager to hear more about Jesus and the Bible. They hung onto every word as I described how God loved them and had sent his Son into the world to die for their sins. There was none of the scepticism that I had grown so accustomed to in the States. Question followed question and I answered the best I could, knowing the bus for the airport would be leaving shortly.

"Finally, I asked them if they would like to receive Jesus Christ as their Lord and Saviour, and both of them said, 'Oh yes!' We bowed our heads in prayer and they repeated the sinner's prayer in the lobby of that communist-run hotel. I left them with a copy of a Spanish New Testament and a book explaining answers to commonly asked questions about the Bible."

With that the team headed off to the airport and returned

to the U.S. via Mexico City. "These two young men would be in God's hands for the next two years and the Holy Spirit would be their only mentor," said Kopeny. "I kept asking myself if they were really saved or if this was just a fleeting dance with spiritual things."

Soon Bob Kopeny received



Havana, Cuba.

Photo: The World Book Encyclopedia

a letter from one of the young men in which he expressed jubilant gratitude for making him one of "Jesus Christ's sons." He said he was holding true to his "Commander in Chief," which Kopeny thought, in a moment of doubt, might mean Fidel Castro, but actually meant Jesus Christ.

A great hunger

When Kopeny and a team of seven from his church returned to Cuba in 1992, they found the

Cuban economy falling apart after the Soviet breakup had cut off the billions of dollars a year in support. There were now energy black-outs, unemployment, gas rationing and the crippling of their public transportation system.

"However, our sister church was doing great and so were our two new converts," Kopeny reported with great excitement. "One of them had

if they understood what they were doing. "They responded enthusiastically with a Yes to each of my questions. So I went ahead with real joy in my heart and baptized them," he said.

The two young men then joined Kopeny and his team for Bible studies for the rest of the week in Havana. "The next day, the government-run hotel allowed us to have a room to

show our new brothers and sisters the Jesus film. Other converts came too, including another contact they had made the night before in the hotel bar, as well as a Cuban policeman. I gave those who had not yet committed their lives to Christ the opportunity to do so, and they, too, responded.

"By now, we were witnessing to everyone we could and God was showing us what a tremendous hunger there was in Cuba. We need more Christians to go there on vacation. They could then turn that vacation into an evangelistic crusade. The people there are so ready to hear and respond. It is like ripe fruit just falling off into your lap as you pass by.

"The whole week went by like a flash and we saw God do wonderful things all week. No one but myself and one other brother on our team had been on a mission before, yet all were so bold to share Jesus.

"It would change us forever!"

Dan Wooding is a British journalist now living in Southern California where he is the founder and international director of ASSIST (Aid to Special Saints in Strategic Times).

saved a month's-worth of his wages to buy a tank of gas to help get us around while we were in Cuba. To put that sacrifice in perspective, I have to point out that a man makes seven pesos a day and a decent pair of jeans costs 700 pesos."

Before baptizing his two Cuban friends, Kopeny admits that he was still suspicious of their claims of faith in Christ. So standing in the ocean he asked them a series of questions through a translator to see

Angkor—a city of monuments —is gradually perishing

UNESCO tries to help restore an ancient Cambodian city

After two decades of conflict which have seen deaths of an estimated one-and-a-half million people, the flight of tens of thousands of others and the decimation of the country, Cambodia is mired in a peace process that is seeing the Khmer Rouge become less and less cooperative.

The desire for an end to the devastation is almost palpable among the people. Many would like to turn their thoughts to reconstruction. That task is awesome and requires the support of the whole international community.

UNESCO, a United Nations organization that focuses on educational, scientific and cultural progress, has a program of activities planned that includes saving the monuments of Angkor which stand as a symbol of Cambodia's fabulous history and which represents the unity of its people.

Angkor is in peril. The ravages of time, the assaults of nature and the pillaging of human beings further its decline with every passing day.

The gods to whom they were consecrated were initially of Hindu origin, such as Vishnu and Shiva, and later the Buddha, as evidenced by the giant faces smiling enigmatically from the towers of the Bayon temple in Angkor Thom, the last of the great cities built before the region was abandoned.

As historian George Coedes points out, these images were not "idealistic or impersonal representations" of the gods, but rather "portraits of kings and princes and high dignitaries, each represented as the god into whom he would be absorbed at the end of his earthly existence."

The Hindu and Brahman roots of these deities are evident, but the culture responsible for the creation of Angkor is distinctly Khmer. One of its most astonishing features is the architectural symbolism revealing the Khmer vision of the universe.

Thus, according to Coedes, Angkor was constructed as "a replica in miniature of the fabled world of Hindu cosmology, a small model of the universe, a microcosm." At the centre of this universe is the cosmic mountain, Meru, surrounded by a high wall of rock beyond which is the ocean.

Many of the monuments at Angkor are constructed on this model with a central temple, an enclosing wall and surrounding moat. Numerical and astronomical analysis carried out in the 1970s on Angkor Wat would also indicate that the temple had been carefully aligned with movements of the sun, moon, planets and stars, and that its dimensions were in keeping with the mythical numbers of Hindu cosmology.

Angkor's rediscovery

The frenetic program of construction that started during the ninth century, reaching its peak in the 12th century under King Jayavarman VII, slowed to a halt in the 13th century. Pressure from the encroaching Thais led to the gradual shifting of the Khmer capital further south to Phnom Penh region.

Portuguese travellers to the region report that the "rediscovery" of Angkor took place in the mid 16th century during a hunting party led by the King of Cambodia into the thickest parts of the kingdom's jungles.

The first "restorations" carried out on Angkor Wat and Angkor Thom, by the Khmers, date from this period. The vast irrigation system was also put into order, probably in a bid to revive the economic life of the region.

But again, the site slipped into decline, coming back into the spotlight with the arrival of the French in Cambodia in the late 19th century. From that moment on Angkor has continued to draw the attention of the international community and serve as a reminder to the Khmer people of their glorious past and a focus for their future.

See also RESTORATION - p. 12

Claude Jacques and Sue Williams write for UNESCO and wrote this article from Phnom Penh, Cambodia. It is used with permission of UNESCO SOURCES.

A great civilization

Claude Jacques and Sue Williams

Angkor is not one, but a series of at least seven capital cities built by a succession of Khmer kings between the ninth and 13th centuries over an area of more than 200 square kilometres. What remains today are the religious monuments — sandstone, brick and laterite temples constructed within these cities.

The Khmers, including their kings, lived in wooden houses of which there is no trace. Consequently, it is certain that we know more of the religions of the Khmers than their everyday lives. Nevertheless the city ruins, the works of art and the some 1,200 inscriptions discovered throughout the country have allowed us a few insights into this great civilization.

Ancient Chinese documents, in particular the account of Chou Ta-kuan, sent by the Emperor as ambassador to Cambodia in 1295, also provide vital information on the Khmer empire, its people and customs. The cities, for example, were equipped with hospitals and a complex system of justice that included trial by crocodile, in which the accused was thrown to the hungry reptiles and, if he survived, was declared innocent.

Despite such practices, Chou Ta-kuan found Cambodia a country in which "overseas

Chinese who come ... can do very well. Not too many clothes are required, rice is easy to obtain, women are friendly and one's house is not hard to furnish."

Overall, the site includes more than 50 monuments of major importance in the history of the Khmer civilization and art. The incredible effort that went into this construction is well illustrated in the largest of these temples, Angkor Wat, which covers an area of 1.5 kilometres by 1.3 kilometres, includes some 35 million cubic feet of carved stone and took almost 40 years to build.

Also still visible is the fantastic system of human-made lakes and canals that were the region's lifeblood, allowing for the production of three times the amount of rice produced there today. These "barays" were enclosed by huge earthen walls, the biggest measuring eight kilometres long by three kilometres and more than 10 metres deep. This represented something like three years of non-stop work for 6,000 workers moving earth in small baskets carried on the head!

Unfinished masterpieces

Despite their grandeur none of the temples were ever completed. In one case, the Ta Keo temple, built in about 1000 A.D., has virtually no sculpture

work at all, the temple having been abandoned after the death of the king before this could start. Such desertion could also come about for reasons such as the profanation of the temple through the spilling of blood there.



The big tree is the ruler of Angkor today.

Photo: Mathieu Ravoux

News/ Finance

Restoration of Angkor a complex project

Saving Angkor will probably mean turning it into a huge construction site and making technological choices of bewildering complexity. The staggering number of monuments, their architectural diversity, the area they cover, the range of damage suffered — correspond to a multitude of problems, and almost as many solutions.

Techniques have changed a great deal since the glorious days when the Ecole Française d'Extrême Orient (EFEO) was responsible for the conservation of Angkor. But decisions have become just as complicated, often because the specialists disagree on what policies to implement.

"The cart shouldn't be put before the horse," stresses Bruno Broguier, an EFEO archaeologist. "The first task is working on archives and an inventory." What sites have been dug up? What work has been done, when and with what results?

Once the memory of the sites has been restored, work can begin on the buildings. Before anything else, he insists we have to "stop degradation." Sophisticated excavations can be envisaged only in the long term.

Reprinted from UNESCO SOURCES

Plant sunburn no laughing matter

GUELPH, Ont. (Canadian Scene) — Plants, like people, can get suntanned — and sunburned — from increased exposure to ultraviolet light seeping through Earth's fragile atmosphere.

Last summer University of Guelph horticultural scientists Beverley Hale and Doug Ormrod, and graduate student Xiuming Hao, conducted Canada's only outdoor laboratory tests to determine the response of plants to rising ultraviolet levels.

They simulated what global climate experts predict may become commonplace ultraviolet levels, based on a forecasted five to 15 percent depletion of the ozone layer. And they're finding that

cellular changes similar to suntan and sunburn in humans occur in plants after just four days of increased ultraviolet exposure.

Ultraviolet light causes changes in many different processes in plants. It promotes changes in molecules, such as the hormones responsible for growth regulation, resulting in shorter plants. It can also delay or quicken the onset of flowering, which disrupts the pollination cycle.

This ongoing project, which could significantly assist in the future formation of environmental policy, is supported by the Natural Sciences and Engineering Research Council.

Daily-bread economics

Bert Hielema

Jobs: Where? Why?



In a recent *Fortune* article I read this startling statement: "If companies reduce one million jobs at home through re-engineering, they may add 100,000 jobs overseas." Apparently new factories abroad, even in low-wage countries, tend to be far more labour-efficient than their counterparts in the companies' home country.

There is a genuine revolution going on in the global job market: a fundamental shift is under way in how and where the world's work gets done. In spite of the stalling of GATT and the sputtering of NAFTA a world-wide labour realignment is taking place similar to the end of the agricultural era in the Western world a century ago. At that time people moved off the farms and found work in factories. Now these jobs are vanishing, and not only those but white-collar positions as well.

Cheap labour in the Third World

In today's global economy we also have a truly global work force, capable of increasingly sophisticated work. In India 30 years ago many people could barely spell "steam turbines." Now the biggest ones in the world are being built there. India has an excellent educational system and its workers are not only less expensive but also do some of the best work in design and software. Software (i.e., computer programs) is where most of the new jobs are now. It is the fastest growing industry in North America, but because of the cost and skill advantage many companies now have this "brain" work done in India.

Looking for a typist? One firm in California needed a cheap place to have text and numbers typed into a computer. They were told that one typing mill in the Philippines would do it for 50 cents per 10,000 characters (about 5 pages double spaced). A few days later they found an outfit in China charging only 20 cents. Technology and capital move easily around the world and so do the service jobs. In Jamaica 3,500 people work at of-

fice parks connected to the U.S. by satellite dishes. The workers make airline reservations, process tickets and handle insurance claims.

What we are experiencing now is a shift from the Industrial Age to the Information Age, involving a certain kind of people everywhere in the world. Why?

Need another Noah's ark

Before people are "ripe" for the competitive, capitalistic system something must happen to their religious outlook. A long time ago, we in the West abandoned religion as a force for all of life and let our faith degenerate to a private cultus. Elsewhere in the world many religions are going through the same process: now many native cultures are gone and the fight between secular forces and fundamental religions is intensifying everywhere. The benefits of the Industrial Revolution which gave the West its wealth are fading fast, making the world a more level "playing field" for all.

There is a force at work in the world that in the long-run bodes ill for all. By eliminating millions of middle class jobs in the West the main market for consumer products there will diminish, resulting in gross economic polarization everywhere.

What can we as Christians do? I think we must steer our churches to becoming islands of genuine co-humanity, a sort of "Noah's ark" community for estranged people. Perhaps then we can help ourselves and our neighbours to set a course through the speedily shifting seas of circumstances which we, as plain people, can do nothing to alter.

Bert Hielema is an elder and occasional preacher in St. Andrew's Presbyterian Church in Dorset, Ont. He also teaches the kindergarten Sunday school.

India's Muslims reproducing faster than Hindus

NEW DELHI, India — One of the ways the Hindu nationalist Bharatiya Janata Party (BJP) has continued to foster strife in India has been to point out with alarm that Muslims are reproducing faster than Hindus, according to a recent report in *The Economist*.

The Muslim segment of the population has reportedly increased from 10 to 12 percent over the past 40 years. The BJP accuses Muslims of avoiding contraception in an attempt to change some Hindu-majority areas into Muslim ones.

While the idea that Muslims are consciously waging a reproductive race is questionable, surveys have shown that 46 percent of Hindus use some form of birth control, compared with 34 percent of Muslims.

"The difference is narrow-

ing" as Muslims, somewhat poorer and less educated, improve themselves, reports *The Economist*, "but may not disappear completely since some Muslims regard birth control as un-Islamic."

But the implicit message in BJP propaganda is "that Hin-

dus should shun birth control." But waging "a demographic war" in a country whose population each year grows by 18 million "is madness," says the article.

Sports

REFLEXION



REFLEXION

John Byl

Working at Christ's call to play

*It is interesting to consider players and athletes as storytellers.

*It is good to reflect on the importance of dealing positively with the environment in our leisure.

*It is motivating and challenging to consider helping people, like the Russians in their deteriorating economy, restore to themselves a life of wellness rooted in the Lord.

*We do well to consider what it means to hold Christ high in the locker room and on the athletic court.

*It is challenging to reflect on the idea that Americans are — in the words of Hunter — on the brink of a "cultural war" between cultural conservatives and cultural progressives, something which cuts through denominational and religious groups and which also affects our perspectives on sport and leisure.

*It is helpful to understand a game as "the voluntary commitment to overcoming unnecessary obstacles."

*It is inspiring to consider how we can know and see God in outdoor adventures.

It is rewarding to talk about these and other issues with fellow believers in the field, a privilege I had when I recently attended a conference on "Christianity, Sport, and Leisure."

Sport as drama

Just think for a minute about an athletic contest as a story: athletes creating a dynamic and interesting script woven with elements of drama, tragedy and comedy. If the conclusion is told too soon, in the case of a lopsided game, the story loses its interest — the reverse is also true if there is a comeback like the recent unbelievable Buffalo victory. But this also means that sportscasters are retelling the story — we are getting it second-hand along with their omissions and additions. Fascinating! Then think about it, as one author put it, that in our whole lives we are tellers of sacred stories. We have to ask ourselves if our story-making and storytelling is sacred?

Ideology drives our recreation

Recreational activities can be an opportunity for finding sides on ideological issues to meet and find a temporary common ground; recreation can bind together. But in this field there are also ideological tensions. For example, cultural progressives criticize hunting while cultural conservatives lobby for laws that permit the use of guns and the freedom to hunt — theologically supported with a view of exercising dominion over creation. Cultural progressiveness? Cultural conservatism? Godliness? What is it that drives our thinking and acting?

Sport as celebration of God

Though there is a lot that is profane, we were reminded that sport can also be a part of "knowing God and enjoying him forever." Sport can be an act of celebrating the gifts he has given. It can be microcosm of the Christian community in which players give, accept and share their lives with each other. Even competition can be viewed as a "striving with," as one academic put it: "In games one approves of one's goal being contested by an opponent precisely because one wants that goal to be contested."

It was special to consider these ideas with a group of people whose work is leisure and sport and whose goal in life is to offer themselves and their involvements as praise to God. Like this C.C. column, it is about godly people puzzling about how to please the Lord in their play. I thought about Christian high schools, grade schools, camps, and churches where God provides — through the faithfulness of his people — the opportunity to further consider these issues in the light of his Word, led by the Holy Spirit.

May our Creator help us in our puzzling about sport so that we can find the right pieces, put them together, and honour him.

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

Letters from Moscow

4

Ray and Wilma Schraa

Riding the subway

Moscow is the capital of the [former] Soviet Union, the first socialist, multinational state in history and one of the biggest historical, political, economic and cultural centres in the world today. That is what a tour book printed in 1984 tells us. Since that time a great change has taken place. The Soviet Union is history. Yet Moscow, the capital of the largest of the former 15 republics, Russia, is still a great cultural centre. The many museums, historic churches, theatres, convents and monasteries, not to mention Red Square and the Kremlin, attest to that.

It is estimated that at present more than 10 million people live in the hundreds of huge, similar-looking apartment buildings in this sprawling city. Not one single-family dwelling is to be seen anywhere. The Moskva River meanders through the centre of the city. In summer freight barges, as well as a tour boat, ply its quiet waters. Traffic is heavy downtown where cars, buses and trucks roll along without considering the plight of pedestrians who might want to cross the street at uncontrolled intersections.

Underground is the extensive and efficient metro system with over 100 stations. Its construction began in 1932 and went into operation in 1935. Every day more than 7,500 trains run, carrying more than five million passengers. The daily load per kilometre of tracks is now more than 35,000 passengers.

Russian cowboys

At first, using the metro seemed overwhelming to us,

but after some instruction and guidance by teachers and students we have become familiar with it. We now use it every time we go to our academy or to the city centre. It still amazes us when we see hundreds of people, a mass of humanity, on the long escalators disappearing, as it were, into the depths of earth. On the platforms people are often pushing one another to get in and out of the train. Doors open only for about 30 seconds to one minute. One time when they were closing, two of our students pushed them open again while we jumped in. With a broad smile one of them said, "We know how to do it. We are the train-riding Russian cowboys!"

Sometimes we feel squashed like sardines in a can. It's all part of living in a foreign city. One thing about the system: it's very cheap. We just bought a pass for the month of December at a cost of 120 rubles each. That, at today's exchange rate, amounts to about 37 cents Canadian. It is beyond us how, at this price, the system can continue to operate so efficiently.

The subway corridors are lined with people trying to sell their wares: newspapers, maps, flowers, stamps, books, and dolls, to name just a few items. All are trying to make a little money to keep body and soul together. Elderly and disabled people asking for a hand-out are a common sight. Inflation is rampant, and for many, it becomes harder and harder to buy food.

The Schraas are a retired couple from Edmonton and are part of a team designated by Christian Reformed World Missions to teach English and Bible to Russian army officers. They will live in Moscow for six months.

*Send your questions to
Peter and Marja
Confidentiality is assured.*



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Books

Through the eyes of Bernie Haan

A Zeal for Christian Education: The Memoirs of B.J. Haan, by B.J. Haan. Sioux Center, Iowa: Dordt College Press, 1992. ISBN 0-932-914-24-1. Softcover, 222 pp., \$10.95 U.S. Reviewed by Robert Vander-Vennen.

This is the way Bernie Haan sees it: he sees himself as a

fraction of seeing quite concretely the work of his hands.

If you're familiar with Haan you can hear his voice come right off the page. The many people who know and like him will delight in reading this book, as I did.

Haan came to Sioux Center, Iowa, in 1945 as the pastor of First Christian Reformed

Church. He was eager to go to Iowa and saw the need to develop Christian schools as a way of building a Reformed, Kuypertian community. Naturally he became part of discussions and planning for the inception of Dordt College. He was the acting president of the college for a few years and then became president in 1963; he was Dordt's president for its

in his telling of the story, and straightforward, but he puts a positive spin on almost everything.

Kuyperian principles

Above all Haan is a promoter, a builder who has worked closely with many people in a communal way, driven by religious ideas set out by Abraham Kuyper and applied to education. He is a preacher who has always had the greatest respect for the religious judgment of laypeople. He has led with vision, but always communally. Haan himself was not an educator or a scholar but he never let that slow him down.

There was always a gleam in his eye, one or more projects for Dordt College that he badly wanted to put into place. Persuading others might take some time, but he was never daunted by the task, nor did he run over or around others. He is especially grateful for the visionary support he received over the years from Canadians. Haan has a good sense of humour, which shows up in the book.

This book should be widely read. It is a good case study of a person and a college. The vision of Bernie Haan needs to be stronger today than it is.

Too many tranquilizers prescribed to seniors

WASHINGTON, D.C. —

Two million older Americans are either addicted to tranquilizers and sleeping pills or are in danger of becoming addicted due to overprescribing, according to testimony given recently at a subcommittee of the U.S. House of Representatives.

Public Health Reports, which published the testimony, adds that the problem is sometimes made worse when drug-related confusion is misdiagnosed as a mental problem (e.g. memory loss) and treated with psychoactive drugs.



Friends of God

Wayne Brouwer

Dance in the desert

"Praise the Lord!" (Ps. 150: 1, 6)

Even though we like laughter and enjoy praise and celebration, it doesn't always come easily. One fellow tells of his work as a hospital volunteer. He couldn't believe the pain and suffering! Burn victims. Deformities. Terminal cancer. "How horrible!" he thought, as he watched the little ones cry. Some were so lonely; their parents couldn't take the trauma so they never came to see their own children!

"Somebody has to bring a little cheer," the volunteer thought. So he got a bright red clown's nose. Someone gave him a pair of oversized shoes. Then he painted his face and pulled on a wig. When he went to work like that the next day some of the children were scared, some were captivated, and some, even, showed hints of a smile for the first time in ages.

But there were some who couldn't stop crying. What could he do for them? The next day the clown brought along some popcorn. When he came to the side of a crying child he took a kernel of popcorn, placed it against the child's cheek and soaked up the cascading tears with its fluff. Then he popped that kernel into his mouth and ate it.

It was a stroke of genius. The only time some of those children stopped crying was the moment they knew that somebody else cared enough to eat their tears!

Searching for sanctuary

That's where the psalmist brings us also. He takes us, at the end of our journey, to the "sanctuary" of God for a time of praise. "Sanctuary" is refuge, fortress, a safe house, security, arms of love, a place where someone cares enough to eat our tears with us and protect us from the worst that could harm us.

Madeleine L'Engle paints a picture of that in one of her children's books. She tells of a young couple on a desert journey in a rough caravan. They're on their way to Egypt. Someone is after them, wants to kill their little boy. The journey is a rugged one through a wild wilderness. The desert is alive with ferocious beasts. Everyone casts eyes about uneasily as darkness settles. There'll be little sleep in the camp tonight.

They build a great fire to drive back the shadows and keep away the world that belongs to monsters with glowing eyes. Suddenly they start in terror; a great lion appears at the bonfire! The mother reaches for her child, wanting to draw him to safety.

But the child stands and laughs. He opens his arms wide to the lion, and the lion lifts his front paws and hops around on his hind legs! He's dancing! And then, from the desert, come running several little mice, and two donkeys, a snake and a couple of clumsy ostriches! And three great eagles swoop in from the purple skies! And on the other side of the camp a unicorn emerges, and a pelican, and even two dragons! They all bow before the child and then dance together round and round him. He stands at the centre of their great circle, laughing in delight.

It's a *Dance in the Desert*, as L'Engle calls it. In essence, it's the sum and substance of our worship here on earth, pilgrims passing through the wilderness of ghastly beasts and mournful hurts. Worship and praise don't come naturally to us. But when the Child lights up the darkness with his laughter, even the wild creatures in us want to dance!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.



champion of Christian schooling, from the elementary level through college; has been a promoter of Christian education, a builder, and has the satis-

first 25 years.

This book is also the story of Dordt College, told from Haan's perspective. He is fair

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Advice/News

Peter and Marja are



Dear P&M:

It has been on my mind for a while to write you about an experience I had with writing prisoners. A local newspaper had a write-up about someone we knew who was sentenced to serve a prison term. I was touched by the article and called the police to find out where he was imprisoned. After several calls I finally discovered the facility he was in.

But what to do next? Through one of my relatives I was told about Casey VanderStelt, who regularly visited the men in this particular institution. As my contact person, Casey was a big help, and from then on I was able to write this prisoner every week.

I came to realize that such a contact person is crucial to this kind of prison ministry. The contact can fill you in on little details about needs and hurts and where you can help. In my case, his importance really came home to me when Casey became ill and was no longer able to function as the "middle man." When the prisoner I was writing was moved elsewhere, my letters were "returned to sender." No one told me the new address and I don't have much hope of getting it without someone on the outside to help me.

My purpose in writing is two-fold. On the one hand I want to show appreciation for the work that Casey VanderStelt and people like him have done with prisoners over the years. It has probably been a lonely ministry, isolated from the rest of the world. Such people work with people who cry out for help and concern. Casey and others show that they care. I want them to know that their work has not gone unnoticed.

My second purpose for writing is to ask if you know of another contact person in my area of Ontario. There may be more people among your readers who would be interested in this kind of writing ministry.

Dear Writing Ministry:

We called Casey and he provided details about his battle with Hodgkins disease. Last year for him began with fatigue and led to numerous chemotherapy treatments and hospitalizations; 1992 ended with life-and-death surgery because of a burst ulcer. Miraculously, Casey's life was spared through the efforts of an excellent surgical team. He is recuperating at home and regaining his strength. He told us that his wife is providing "angel-like care" and that he identifies with Hezekiah who was blessed with a number of extra years of life.

The good news for you is that his registered non-profit prison ministry continues to provide the kind of help you requested. Anyone who wants to be involved in writing prisoners who desire such contact are invited to write him in care of:

Self-Discovery of Imprisoned Persons
77 Springside Drive
Hamilton, ON L9B 1M5

Another organization that will help you establish visiting or writing contact with prisoners is M2W2. Rev. Herman Praamsma of Brampton, Ont., a regular columnist for *Christian Courier*, is on its board. This organization reaches across Canada, so regardless of which province you live in, you are welcome to write to:

M2W2
260 High Park Ave.
Toronto, ON M6P 2S6

We would also like to suggest that many institutions are served by a prison chaplain as well as the Salvation Army. Simply ask for one of them when you call a particular prison. When you, letter writer, know the name of the institution to which your writing friend has been transferred, we suggest you write to the institution, in care of the chaplain. He or she should be able to give you the information you need.

When we asked Casey if he found our telephone call tiring, he laughed and said, "No, prison ministry is the joy of my life. I love talking about it, and I hope to do it for the rest of my life as long as my health permits. I don't want to hog the good news of Jesus for myself."

We praise God for people like Casey and volunteers like you who write people in prison. You've taken Matthew 25: 35, 36 seriously and have been joyfully blessed in the process. Thanks for writing us. But thanks especially for writing prisoners.

Write to: P&M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Shoftna are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lukken, Tom Zeyl, Marian Jim Jil and Bert Wilton.

Trans World Radio begins religious broadcasting in Albania

TIRANA, Albania (TWR) — Trans World Radio (TWR), an international Gospel broadcasting network, began broadcasting from Radio Tirana in the capital city of Albania on Oct. 1, 1992. As a result of a historic agreement signed in August, Radio Tirana granted to TWR exclusive rights for Protestant religious broadcasting on Albania's transmitters.

Last October TWR began utilizing Radio Tirana to broadcast in Czech and Slovak to the Czech and Slovak Federal Republic (former Czechoslovakia), Hungarian to Hungary, and Croatian to Yugoslavia. Currently TWR is broadcasting one hour of prime time daily but retains the right to utilize three hours which it intends to do as other languages and programs are added to the current broadcast schedule. One-half hour in German will be added in April 1993.

The powerful AM transmission centre (comprising two 500,000-watt transmitters) of Radio Tirana makes it possible for TWR to broadcast eventually to countries such as Bulgaria, Romania, Ukraine, Turkey and Russia. Radio Tirana is the eighth transmission location used by TWR. Other transmission sites are located in Monte Carlo, Bonaire,

Uruguay, Cyprus, Oman, Sri Lanka and Swaziland. Worldwide, TWR broadcasts over 1,000 hours of Gospel programming each week in 90 languages and can reach 80 percent of the earth's surface with its transmitters.

TWR has 100 North American cooperating broadcasters, and 200 worldwide. TWR's North American broadcasters include such ministries as the Back to God Hour, Thru the Bible, Words of Hope, Insight for Living, Focus on the Family, and The Billy Graham Evangelistic Association. TWR has a worldwide mission staff of over 1,000, half of whom are nationals who work at TWR's transmitter sites, studios, and offices in over 30 nations.

In addition to expanding its outreach to Eastern Europe this past year, TWR has also started transmitting programs via shortwave into southern India from Sri Lanka. Another new development is scheduled to occur in mid-1993 with the establishment of a satellite network to broadcast to Latin America's largest cities. Trans World Radio will also continue its "World by 2000" thrust in 1993 to indigenous people groups around the world who do not have any Gospel programming in their own languages.

Regular worshippers may reap earthly benefits: study

CHICAGO, Ill. — People who regularly practise their religious faith may be getting some earthly benefits. A recent study says they appear to be healthier compared to people who never attend a house of worship, according to a report in the *Chicago Tribune*.

The study, conducted by sociologists at Purdue University in West Lafayette, Indiana, found that four percent of those who regularly went to church or synagogue reported poor health, compared with nine percent of those who did not at-

tend a house of worship.

And 36 percent of weekly worshippers reported they were in excellent health, compared with 26 percent of non-attenders.



Why the difference?

Researchers aren't sure, but they speculate that people attending weekly services may be more likely to see friends, who ask about their health and can recommend a doctor.

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Classified Rates	Anniversaries	Anniversaries	Anniversaries	Obituaries
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If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i>, and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	 <p><i>Congratulations to Jentje and Anna Andela (nee Bergstra) on the occasion of their 50th wedding anniversary!</i></p> <p>1943 January 27 1993 "The Lord is my helper, I will not be afraid" (Heb. 13: 6). With joy and thanksgiving to our Lord, we joyfully announce the 50th wedding anniversary of our parents and grandparents.</p> <p>JENTJE and ANNA ANDELA (nee BERGSTRA)</p> <p>May God continue to bless you and keep you in his care. With love Jan Jentje & Corry Andela Chantal, Sacha Louis & Tina Andela Tammy Brenda & John O'Hara Jody, David, Michael, Ern, Elisha Jeanette & Tom MacDonald Kristy, Joel</p> <p>Open house to be held on Saturday, Jan. 30, 1993, from 2-4 p.m., at Grace Chr. Ref. Church, Cobourg, Ont. Best wishes only, please. Home address: 672 Burnham St., Cobourg, ON K9A 2X4</p> <p>"Rejoice in the Lord always. I will say it again: Rejoice!" (Phil. 4: 4). We thank the Lord our God for blessing us with such wonderful parents.</p> <p>JACK and LENIE BROUWER (nee VOGEL)</p> <p>On Friday, Feb. 5, 1993, we will be celebrating our parents' 45th wedding anniversary. Thank you Mom and Dad for always having the time, patience and love for us. We wish you many more years together!</p> <p>Mananne & John Jessica, Robert Rob & Teresa Michael, David, Matthew John & Wren Andrew & Michele Home address: 27 Alpaca Dr., Scarborough, ON M1J 2Z8</p>	<p>Praising God for His goodness and faithfulness: Karon, Pete, Daniel, Kevin, Michelle, Stefan, Dylan, Jodi and Jessica join their parents and grandparents.</p> <p>GERALD and JANINE LOCK (nee ARENDS)</p> <p>in celebrating 40 years of marriage on Feb. 7, 1993</p> <p>At this time especially, we remember with love our son, brother and uncle, Dave, who left us to be with God ten years ago this month. You are warmly invited to join us as we hope to celebrate the anniversary with an open house on Saturday, Feb. 6, 1993, from 2-5 p.m. at Bethel Chr. Ref. Church, Waterdown, Ont. (#5 & Kems Rd.) Best wishes only. Home address: Mr. and Mrs. G.J. Lock, 1336 Beaufort Drive, Burlington, ON L7P 4V9</p> <p>Zeverhuizen February 1 1993 "Great is your faithfulness, oh God our Father." With thankfulness and praise to our Lord for his love and faithfulness, we would like to announce the 60th anniversary of our parents, grandparents and great-grandparents.</p> <p>LEENDERT and CORNELIA VAN ROOIJEN (nee UIJL)</p> <p>We pray that the Lord may continue to bless them and keep them in his care</p> <p>Bill & Marg Van Rooijen — Longlac Ont. Henry Coovers — Newcastle, Ont. grandchildren and great-grandchildren. Home address: 973 Murphy Road, Samia, ON N7S 2Y3</p>	<p>1963 January 30 1993 With thankfulness to our Lord, we joyfully announce the 40th wedding anniversary of our parents and grandparents.</p> <p>ABEL and HENNIE BENTUM (nee VOS)</p> <p>May God's blessings and love continue to be yours in the years ahead. Congratulations Dad and Mom, Opa and Oma!</p> <p>Much love: John & Nelly — St. John's, Nfld. Daniel, Joannia Jake & Janet — Woodstock, Ont. Mark, James, Raymond, Benjamin, Jonathan, Jeffrey Tim & Bernice — Woodstock, Ont. Timothy, Heidi, Denise, Emily Pat & Peter Kempe — Taber, Alta. Dennis, Eric, Matthew, Stephennie Harold & Dolinda — Nepean, Ont. Josiah, Rachel</p> <p>A summer celebration is being planned, D.V. Home address: 231 Ferguson Drive, Woodstock, ON N4V 1A6</p>	<p>On Thursday, Jan. 7, 1993, the Lord called to his eternal home</p> <p>KORNELIS DIJKMAN beloved husband of Tina Dijkman (nee Boonstra). Kor's witness to his faith in his Lord and Saviour is an inspiration to us all.</p> <p>Dear brother-in-law of: Fred & Dorothy Boonstra Bill & Marijke Boonstra Harry & Shirley Kort Joe & Siene Boonstra Clarence & Joyce Boonstra Harry & Thelma Boonstra Jim & Jane Elzinga</p> <p>We pray that the Lord will comfort and strengthen Tina and her family in the days to come.</p> <p>Aalten, the Neth. 1909 Bloomfield, Ont. 1992 Wedding text: "The eternal God is your dwelling place, and underneath are the everlasting arms" (Deut. 33: 27a)</p> <p>At Westlake Nursing Home on Dec. 13, 1992, the Lord took home our beloved mother, grandmother and great-grandmother.</p> <p>HENDRIKA KAMINK (nee TOLKAMP)</p> <p>at the age of 83.</p> <p>She was predeceased by her husband Dirk in 1985, an infant daughter in 1943 and a son Johan in 1959.</p> <p>Dear mother of: Herman Kamink — Bloomfield, Ont. Ben & Shirley Kamink — Consecon, Ont. Dini & Bill Terpstra — Cherry Valley, Ont. Dirk Kamink — Belleville, Ont. Bill & Dana Kamink — Consecon, Ont.</p> <p>Lovingly remembered by 13 grandchildren, and two great-grandchildren. Also one sister and one brother in the Netherlands.</p> <p>Mother loved to sing about her Lord and Saviour. One of her favourites was:</p> <p><i>Wandel maar stilletjes achter Hem aan Achter uw Heiland Hij wijst u de wegen Zijn ze niet altijd zo lieflijk gelagen Als gij zoud wensen Och wat ze toch gaam Hij gaat voor aan</i></p> <p>Funeral service was held on Wednesday, Dec. 16, 1992, in the Bethany Chr. Ref. Church of Bloomfield, Ont. The service was conducted by Rev. H. Salomons.</p> <p>Correspondence address: Mrs. Dini Terpstra, R.R. #1, Cherry Valley, ON K0K 1P0</p>
<p>Thank you</p> <p>BYLSMA:</p> <p>We would like to thank all our children and grandchildren and all those who phoned us or came to our open house, and for cards, flowers and gifts.</p> <p>It all made it an unforgettable day for us. Above all we thank the Lord, who cared so much for us.</p> <p>Wobbe and Pietje Bylsma.</p>				
				<p>On Dec. 31, 1992, the Lord took home our dear friend.</p> <p>PETER LAVEN</p> <p>May the Lord comfort his wife Nai and family.</p> <p>Sadly missed by: Geert & Imme Booy Jan & Mieke Van Zoomeren John & Gerda Van der Pol Jan & Riana Brukelaar Len & Trudy Hasselras</p>
			<p>Personal</p> <p>Christian lady, widow, 66 years old, wishes to correspond with Christian gentleman, 65-75 years old. Please reply to: File #2601 c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>	

Classifieds

Obituaries	Real Estate	Teachers	Events
<p>Scheveningen Edmonton Sept. 21, 1913 Dec. 20, 1992 "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy" (Ps. 33: 18). On Sunday, Dec. 20, 1992, the Lord took home our father and grandfather.</p> <p>PETER MOS predeceased by his wife Jannetje Mos-Twilt, on Oct. 4, 1988, and his grandson Aaron, on May 17, 1987. Jennifer Mos & Paul Solotki Lee Leendert Mos The funeral took place on Dec. 24, 1992, in the Inglewood Chr. Ref. Church, Pastor Jack Westerhof officiating (Isaiah 35). Correspondence address: Leendert Mos, 4812-116 Street, Edmonton, AB T6H 3R1</p>	<p>HOUSING OPPORTUNITY Future residents of a collaborative housing development to be built in the north Toronto area are looking for more neighbours. Are you interested in helping to design your own environmentally-friendly home in a development built to promote community, all for an affordable price? Contact John and Beth Meiboom at (519) 748-1459 or Harry and Marian Kits at (416) 463-3230 (evenings) for more information.</p>	<p>Smithville, Ont.: Covenant Chr. School will have a teaching position available for Grade 2, beginning Feb. 1, 1993. Send your letter of application, references and resume to: Mr. B. Van Hoffen Covenant Christian School 6470 Regional Road 14 Smithville, ON L0R 2A0 Phone: (416) 957-7796</p>	<div><p>SALEM CHRISTIAN MENTAL HEALTH ASSOCIATION</p><p>Marriage Enrichment Weekend April 16-18, 1993</p><p>Leaders: Herman and Betty Vanderburg Mike and Shirlene Abma</p><p>Place: Mount Carmel Spiritual Centre Niagara Falls, Ontario</p><p>For further information contact Salem at: 1 Young Street, Suite 512 Hamilton, ON L8N 1T8 (416) 528-0353</p></div>
<p>May 7, 1906 - Dec. 15, 1992 Unexpectedly and very gently the Lord called home His child, ADRIANA HENSEN QUARTEL our mother, grandmother and great-grandmother. Her husband, our father, John Pieter Quartel, preceded her into heaven seven months ago, and their grandson, John Peter Quartel in February of 1985. We are very thankful to the Lord for the loving parents we were allowed to have for so long. We rejoice with them and for them that they may now see their Lord face to face. Their loving children: Jack & Jennie Quartel — Goderich, Ont. Harry & Mary Quartel — Mount Forest, Ont. Marie & Peter Kranenburg — Etobicoke, Ont. Corrie & Keith DeVries — Surrey, B.C. Annie & Harry Kerkhof — Acton, Ont. 25 grandchildren and 32 great-grandchildren. A memorial service was held in the chapel of Holland Chr. Homes, in Brampton, Ont., on Dec. 18, 1992. Correspondence address: Mrs. Marie Kranenburg, 73 Burnhamthorpe Rd., Unit 8, Etobicoke, ON M9C 3J6</p>	<p>Teachers</p> <p>Agassiz, B.C.: Agassiz Chr. School. The position for principal in a growing rural Christian school of 106 enrolment is open, starting the 1993/94 school year. Applicants must be committed Christians with goal setting and vision skills. Administrative duties will be 40 percent; and classroom duties 60 percent. Closing date for the position is Jan. 31, 1993. Forward all applications to: Agassiz Christian School, Box 3230, Agassiz, BC V0M 1A0 Attn.: Education Committee</p>	<p>Surrey, B.C.: Fraser Valley Christian High School is an inter-denominational school in the reformed tradition serving families and students in the lower Fraser Valley. Due to changing staff and increasing enrolment, we are looking for a music teacher, an art teacher, a math/computer studies teacher and a teacher with interests in one or more of the humanities. Applicants should send resumes to: Al Boerema, Principal Fraser Valley Christian High School 15353 - 92 Avenue Surrey, BC V3R 1C3 Phone: (604) 581-1033</p>	
<p>For Sale</p> <p>Beautiful 14' x 70' furnished mobile home on irrigated landscaped lot. 2 bdms., 2 baths, island kitchen, 2/2 screened porch, carport, shed, adult park in Central Florida. \$28,000. Call (519) 456-3970, or direct to owner (813) 635-3086</p>	<p>OSHAWA, Ont.: Immanuel Chr. School will have a part-time teaching position open for a qualified teacher in Grade 5/6, from March to June, 1993, due to maternity leave. Please send a letter of application and resume by Jan. 20, 1993, to: Stan Baker, Principal Immanuel Christian School 849 Rossland Road West Oshawa, ON L1H 7K4 Phone: (416) 728-9071</p>	<p>For Rent</p>	<p>Miscellaneous</p> <p>PEN PALS FOR RUSSIA Would you like to become a missionary to Russia without actually leaving home? You would? Well, ASSIST Ministries has just the plan for you. Through THE RUSSIAN CONNECTION you can become a pen pal with one of thousands of Christians or non-Christians who have written to us asking for literature and a friend in America. If you would like to write to a believer or share your faith with a Soviet non-believer, write today for information to: ASSIST, P.O. Box 2126, Garden Grove, CA 92642 USA or call: (714) 530-6598</p>
	<p>Renfrew, Ont.: Renfrew and District Christian School is seeking a qualified teaching principal for the 1993-94 school year. Interested candidates should contact: H. VanderVelde R.R. #3, Renfrew, ON K7V 3Z6 Phone: (613) 432-2971</p>	<p>Miscellaneous</p> <p>CHRISTIAN COUNSELLING  Dr. Stan Skarsten, Ph.D. Clinical Director 20 Evangelical Therapists</p> <p>THE INSTITUTE OF FAMILY LIVING Individual, Marriage, Family & Group Therapy</p> <p>Offices in: Toronto, Ajax, Unionville, Oakville, Hamilton, Grimsby, Port Colborne, Brantford & Cambridge</p> <p>487-3613 or 1-800-461-7173 (toll free)</p>	
	<p>Smithers, B.C.: Bulkley Valley Chr. School (K-12, 300 students on 2 campuses) has, for Sept. 1993, a full-time position in French 4-12. Please address enquiries/resumes to the principal, Mr. Evert Vroon, c/o B.V. Christian School, P.O. Box 3635, Smithers, BC V0J 2N0</p>		

Events

You are cordially invited
to the inauguration of
Dr. Jitse van der Meer
as Professor of Biology.

Presenting

"Beliefs in Science:
Taking the Measure of
Methodological Materialism"

Friday, February 12, 1993
Redeemer College
Auditorium
8:00 p.m..

Redeemer College

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St. Catharines, ON
L2W 1A1

Miscellaneous

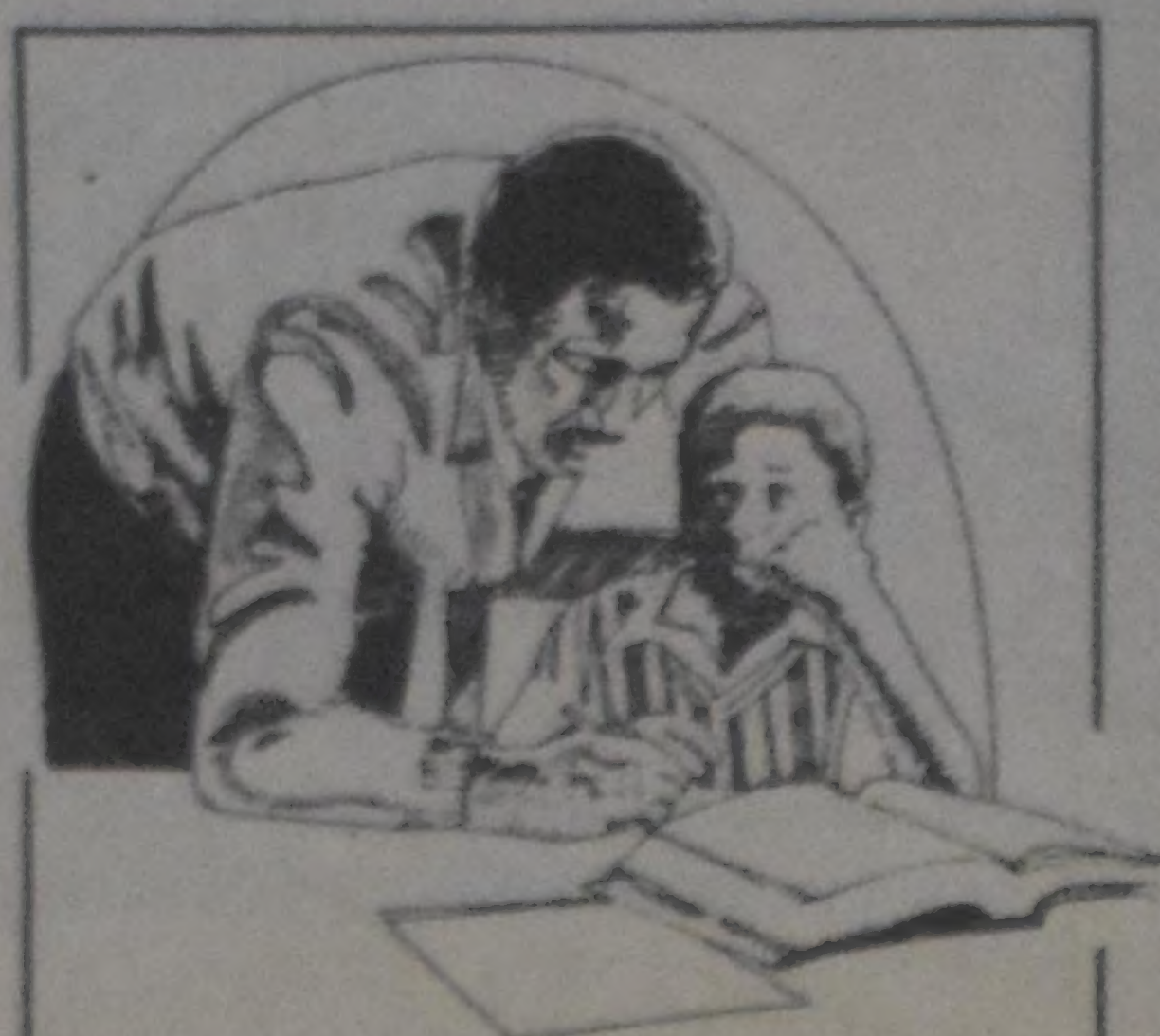
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use the classifieds

For Sale

FOR SALE

Due to the fact that our office has switched to desk top publishing, several pieces of equipment have become surplus to our needs. For years they faithfully assisted us in producing Calvinist Contact and we've sort of become attached to them. But we will let them go for the best price, on a first-come first-serve basis. They are:

One Compugraphic Compuwriter IV: in excellent condition. The following fonts are included:

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Phone: (416) 682-8311
Fax: (416) 682-8313

Teachers

MISSISSAUGA, ONTARIO
JOHN KNOX CHRISTIAN SCHOOL

An interdenominational, Christian elementary school, with 235 students, 17 full- and part-time staff, located on Lake Ontario, immediately west of Toronto, requires **two full-time teachers** commencing **September 1993** as a result of the retirement of two current staff members for maternity reasons:

1 KINDERGARTEN TEACHER,
2 days JK., 3 days SK.
1 VICE-PRINCIPAL / TEACHER—
(possibly primary)

If you are interested in applying, please forward your letter of application and curriculum vitae to:

Mrs. Lorna Keith, Principal
John Knox Christian School
P.O. Box 54, Clarkson P.O.
Mississauga, ON L5J 3X9

Events

1943

1993

50th Anniversary
of
**Holland Marsh District Christian
School,**
Newmarket, Ontario

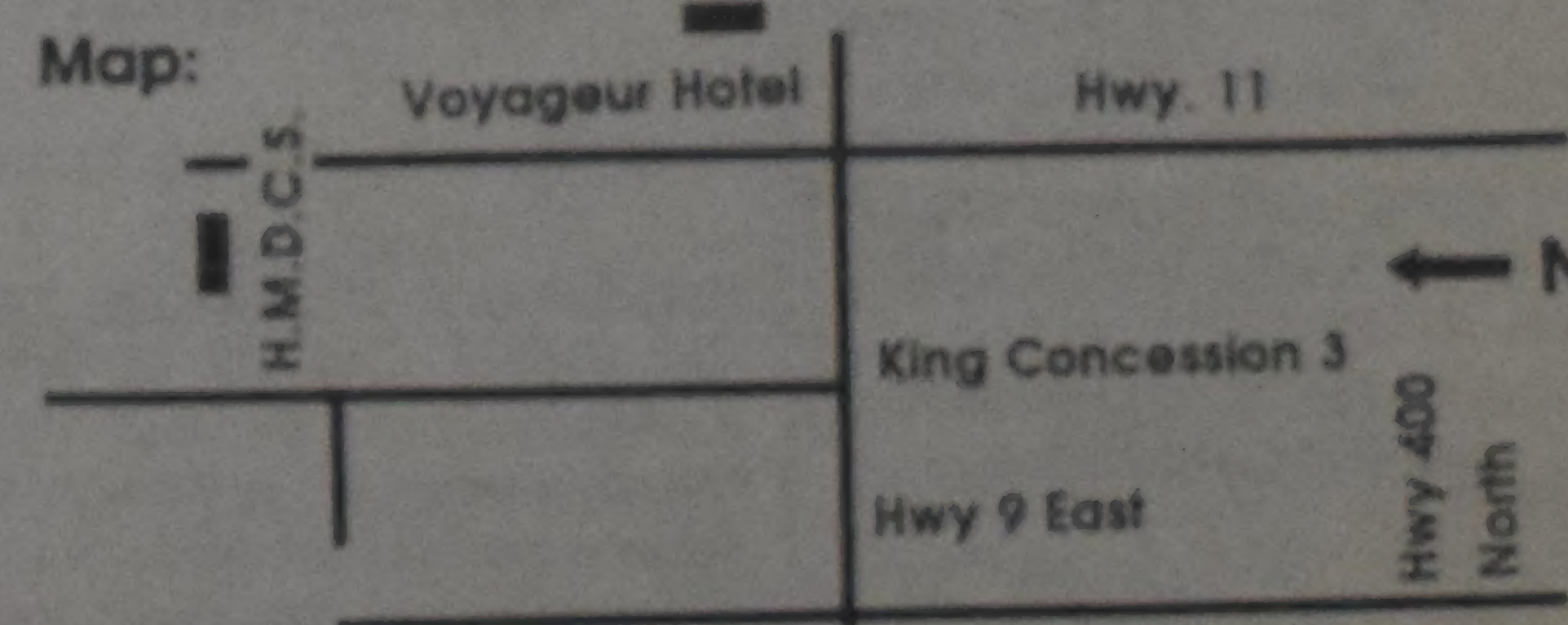
Sat. Feb. 13/93: 2 p.m. -
50th Anniversary Celebration Program in Holland Marsh
CRC, followed by a coffee social.

Sun. Feb. 14/93: 3 p.m. -
A Service of Thanksgiving in Holland Marsh CRC,
followed by a light luncheon.

H.M.D.C.S. is the oldest Christian School in Canada
and if you have been a part of the school we
welcome you to celebrate with us.

An anniversary book and mug will be available for purchase.
School phone no. (416) 775-3701

Map:



Teachers

Teachers

Church

Clinton and District Chr. School will have an opening for

PRINCIPAL

starting the 1993/94 school year. Clinton is located approximately 75 km. north of London, 18 km. east of the sandy Lake Huron beaches and only a short 45-minute drive from the famous Stratford Festival.

Our ten-room school with full-size gymnasium, has 218 students at the moment with a staff of nine full-time and two part-time teachers.

If you are interested, please send your application with complete resume to the Search Committee

c/o Mr. Ralph Schuurman, Principal
P.O. Box 658,
Clinton, ON N0M 1L0
Tel.: (519) 482-7851

Timothy Christian School
has a definite

Principal

opening for the 1993-94 school year.

Our school of 130 students and nine staff was established in 1958 and is situated in a northwest suburb of Metropolitan Toronto known as Rexdale. If you are interested in leading a dedicated staff and being supported by a committed Christian school community, we invite you to apply for this position. We look forward to assisting you to use your talents and gifts in our school to help prepare God's children for service in His kingdom. Please send resumes or direct enquiries to:

William Groot (416-743-2554 — evenings)
Principal Search Committee
Timothy Christian School
28 Elmhurst Drive
Rexdale ON M9W 2J5

Church news

Christian Reformed Church

Calls extended

— to Rev. Michael Winnowski of Calvary, Vermillion, South Dakota, as chaplain of the Seafarers Centre in Montreal (First CRC, Montreal, calling church).

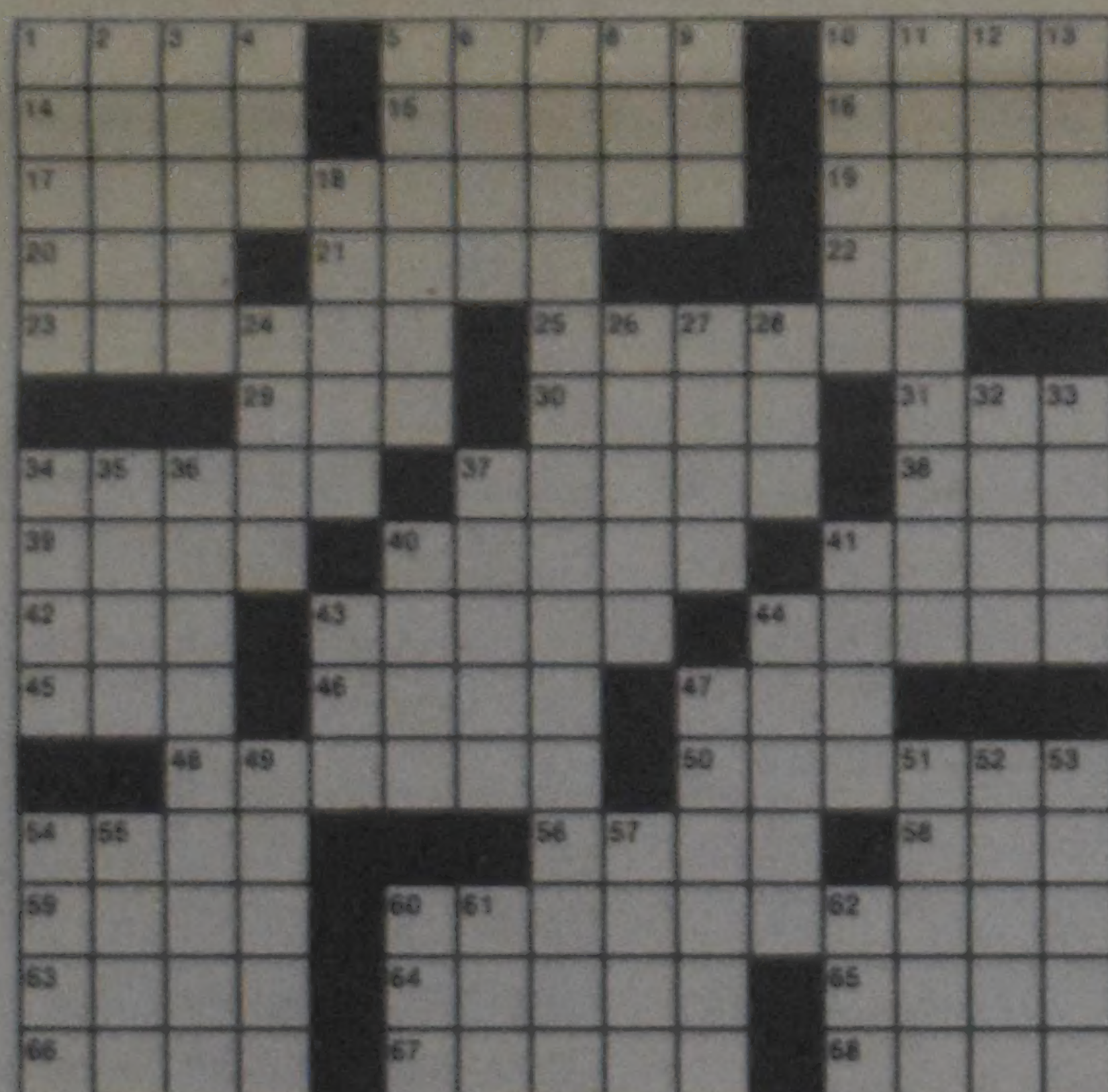
Chaplain needed

The I.O.O.F. Senior Citizens Homes Incorporated in Barrie, Ont., a 157-bed long-term care facility, is seeking a part-time chaplain. For information call the Chaplain Committee at (613) 549-2900.

This week's puzzle

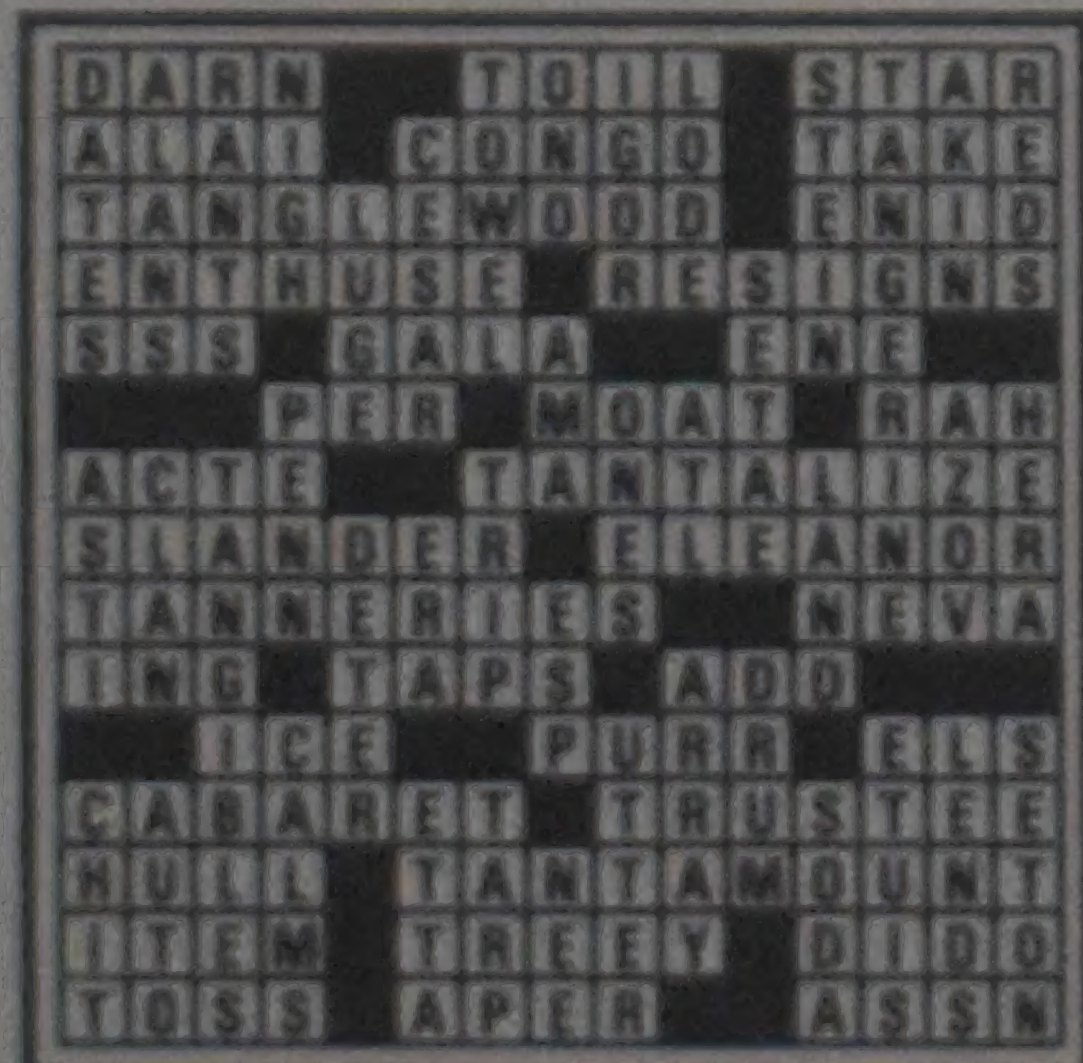
by Hank Harrington

ACROSS
1 Missile home
5 — iliac
10 Questions
14 Parched
15 Chatter
16 Ger. admiral
17 Lead runner
19 "My Friend, —"
20 Printer's must
21 Energy source: abbr.
22 Dunks
23 Scatter
25 Occur
29 Hesitatory sounds
30 Toast enhancer
31 Paving material
34 Tibetan monks
37 Sleep noise
38 High priest
39 Sharif
40 Concerning, old style
41 Stiffly nice
42 "Le Coq —"
43 Humiliate
44 Bases
45 Age
46 Restrain
47 Actress Joanne
48 Nervous giggle
50 Auto safety feature
54 Denver or Agar
56 Cauliflower —
58 Person
59 Old Gr. coin
60 Running contests
63 Queue
64 Unconventional
65 Waste allowance
66 — pilot
67 Additional
68 Being



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Last week's puzzle



DOWN
1 Flavourful
2 Modern Persian
3 Salt blocks
4 Poem
5 Witch specialties
6 Comedian Johnson
7 Rest after a race
8 Map abbr.
9 Above, to poets
10 Apart
11 Short distance runners
12 Jack of HUD
13 Bodies of water
18 Fortunetellers
24 Bosc
26 Isolated
27 Saucy
28 Part of EAP
32 Landed
33 Optometrist's display
34 Mine find
35 Cupid
36 Endurance tests
37 Kind of drum
40 Lie adjacent
41 Dispense liquid
43 Perform
44 Spectrum
47 More gloomy
49 Cove
51 Dutch colonists
52 Kicks in
53 "Beau —"
54 Unexpected
55 Acting award
57 Field size
60 In addition
61 Groove
62 Fr. summer

Calendar

Jan. 23 New Year's concert by the Con Spirito Choir (Sarnia), with organist Andre Knevel and flautist Carolyn Stronks. At 8 p.m., Christ's Church Cathedral, 252 James St. N., Hamilton, Ont. Tickets: (416) 648-6585/3170.

Jan. 29 The King's College Performing Arts presents "Serenade," an evening of chamber music and instrumental ensembles. With Charles Stolte (saxophone), Joachim Segger (piano), the Garneau String Quartet, and the KC Chamber Choir. At 8 p.m., West End CRC, Edmonton, Alta.

Jan. 29 "King's View Friday." Be a university student for a day at The King's College, Edmonton, Alta. Tour our new campus facility. To register, phone (403) 428-0727.

Jan. 31 Dutch worship service, led by Rev. Lammert Slofstra, 3 p.m., CRC, Ancaster, Ont.

Feb. 1-5 "Mission Emphasis Week" at Redeemer College, Ancaster, Ont. Various mission organizations will be setting up displays highlighting their programs 8 a.m. to 4 p.m.

Feb. 3-4 "Human Rights & Canadian Society," a conference on interdisciplinary issues. Keynote speaker: Dr. Paul Marshall. At The King's College, Edmonton, Alta. Info.: (403) 428-0727. Event is free of charge.

Feb. 5 Organ/Trumpet recital by organist Christiaan Teeuwssen and trumpeter Stuart Laughton. At 8 p.m., Redeemer College Auditorium, Ancaster, Ont. For tickets, phone (416) 648-2131.

Feb. 6 Organ concert by Andre Knevel with audience participation, 8 p.m., Maranatha CRC, Bowmanville, Ont.

Feb. 12 Inauguration of Dr. Jitse van der Meer as professor of biology, 8 p.m., Redeemer College, Ancaster, Ont. Reception follows.

Feb. 13 "Valentine Dessert Social," featuring master story-teller Hugh Cook, with musical renditions by "Collegium Musicum" (dir. G. Hoekstra), 7:30 p.m., Jubilee Fellowship CRC, St. Catharines, Ont.

Feb. 13-14 50th Anniversary celebrations of the Holland Marsh District Christian School. **Feb. 13**, 2 p.m., celebrative program. **Feb. 14**, 3 p.m., thanksgiving service. Both events at CRC, Holland Marsh, Ont. For info.: (416) 775-3701

Feb. 20 "The King's Guild Family Fair," from 10 a.m.-2 p.m., at The King's College, Edmonton, Alta. Bakers, craftspeople and other entrepreneurs will exhibit their wares. Lunch available. Call Grace (403) 474-7407 or Roely (403) 477-8564 for table rentals (\$10).

Feb. 26-27 "You're a good man, Charlie Brown," will be performed at 8 p.m. by students of London District Chr. Secondary School, London, Ont.

Feb. 28 A Redeemer College home-coming concert for the choir. Conductor: Christiaan Teeuwssen. At 8 p.m., First CRC, Hamilton, Ont. Freewill offering.

Mar. 5-6 "You're a good man, Charlie Brown," will be performed at 8 p.m. by students of London District Chr. Secondary School, London, Ont.

News

Paralyzed pastor is dedicated to making churches accessible to the disabled

On the front page of our Dec. 4, 1992 issue Bert Witvoet reported that "not enough Christians are breaking up church roofs," — meaning that, unlike the biblical lame man whose friends lowered him through a roof so he could be healed by Jesus, we don't usually bring our handicapped friends to church or encourage their attendance. One reason is that most churches are inaccessible to the handicapped, as Christian Reformed director of disabilities concerns, Rev. James Vander Laan, pointed out to Witvoet. The following story is about another pastor who has that concern and is also acting on it.

Alison de Groot, with files from *The Star-Ledger*, Newark, New Jersey

MT. OLIVE, New Jersey — Kenneth Young doesn't take the ability to go to church lightly.

Sixteen years ago a car accident left Young in a wheelchair and set him on the path to becoming a Christian. That path led him to become an Assemblies of God preacher dedicated to making churches accessible to the disabled.

His ministry now spans the United States and Canada, radiating from his home church, the Bethesda Christian Center in Mt. Olive, New Jersey, one of the U.S.'s most handicapped-accessible churches.

Young, now 39, had been a house painter when a crash into a tree at a fork in a local road broke his neck and jaw and collapsed a lung. He is paralyzed from the neck down.

"The doctors said I would never live through the night," Young said, recalling the accident. Young added that his fighting spirit and an evolving faith in Christ kept him alive.

During his recovery in the hospital, Young became a Christian. Two years later, in the hospital again, this time to have a kidney stone removed, Young felt "the Holy Spirit call him" to become a minister.

Young earned an associate's degree from Northeast Bible College by taking classes through a speaker phone in his bedroom. He then completed correspondence courses from the Berean School of the Bible (now Berean College) in Springfield, Missouri. He received his ministerial papers from the New Jersey District of the Assemblies of God in 1981.

Focus on access

Young's focus was on the disabled from the beginning. He established Hope for the Handicapped, which distributes free religious audio tapes, a series of weekly messages, to about 20,000 worshippers a year in the U.S. and Canada. He also ran a business that distributed religious computer software before the Mt. Olive church was opened.

The building of the Bethesda Christian Centre was the culmination of a five-year effort on the part of Young. He preached throughout the U.S. and Canada to collect money for the project. In April of 1990 the 10,600 square-foot church, with no stairways and with wide hallways, was opened.

The main chapel has movable, cushioned chairs instead of pews so that wheelchairs can be placed anywhere in the audience. The church also includes restrooms that can be easily used by the handicapped, and a computer in Young's office on which he types with a special stick held in his teeth.

Young says that although the physical properties of a church can act as barriers to the disabled, the biggest

"It's difficult to establish routes for the disabled or to get volunteers to pick them up."

Young says that in mid-February his church will begin a Saturday service for the disabled, hoping that more volunteers will be available.

Young says churches evaluating their accessibility should consider purchasing a van or bus. "Even a used van can be easily outfitted with a [wheelchair] lift," he adds. The Mt. Olive church is working on putting together routes for two buses it owns.

Another problem Young is concerned with is people's reaction to the disabled. He says congregation members are often uncomfortable. Once, when attending a service in a Canadian church that hosts a yearly Bible college for the disabled, Young heard the pastor say, "And I see our friends are rolling in now," as participants joined the service.

"Now, how's that for making people feel uncomfortable?" Young asks.

Canadian churches generally better

Young does say that churches in Canadian cities generally fare better, in terms of accessibility, than similar churches in the U.S., but churches in rural areas in both countries are terrible.

In Canada, Young works through the Pentecostal Assemblies of Canada, based in Toronto. He has travelled extensively in Ontario, especially in the Toronto, Kingston and Ottawa areas.

Young says he has found that accessibility is not a high priority for churches.

Churches always agree with the importance of accessibility "in principle, but the money and work are always lacking," says Young. "They say, 'Yes, that's great. Go ahead!' but they're not willing to put up the money."

Churches will react to the demand for accessibility if the congregation has disabled members, but churches without disabled members are generally not aware of the need to attract the disabled by providing access, according to Young.



Rev. Kenneth J. Young.

Photo courtesy Alison de Groot

problem is often transportation. It's a problem the Mt. Olive church is facing as well.

More volunteers on Saturdays

"The provision of transportation is our number one priority," says Young.

News Digest

Churches lobbying for Newfoundland fishermen

ST. JOHN'S, Nfld. — Church leaders from Newfoundland's Anglican, Catholic, Pentecostal, Salvation Army and United churches joined together in December to try to help rescue the Newfoundland fisheries. So far, they have expressed concern that the province's fishermen are prevented from working while European boats are allowed to continue, circulated a pastoral letter and done some behind the scenes lobbying at provincial, federal and international levels.

"If there's ever an issue that can unite the people of Newfoundland, this is it," said Matthew Stevens, a member of the Newfoundland and Labrador Inter-Church Coalition for Fishing Communities, in an interview with *Christian Week*. "Quite literally, it's impossible to find someone in Newfoundland who doesn't directly or indirectly derive their income from the sea." Stevens is a minister of the United Church in Hant's Harbour.

Feathers can be good to eat?

GUELPH, Ont. (Canadian Scene) — Have you ever stopped to think about what happens to the feathers plucked from the chickens, ducks or other poultry you buy?

Except those that are stuffed into a relatively few jackets, pillows and comforters, these feathers currently go to waste — to the tune of 20 million tons-worth annually. To help reduce this waste University of Guelph researchers are working on a way to use recycled, processed feathers as a feed supplement for chickens.

Graduate student Irene Doyle and poultry scientist Jim Atkinson say feathers that have been boiled at a high temperature, dried, and ground into meal offer chickens a high source of protein. If an enzyme is added, it may improve digestibility.

Atkinson says that if an efficient recycling process can be developed the environment will benefit and farmers will have a less expensive food source for their chickens.

Young lives at home with his parents, both of whom have also joined the Assemblies of God denomination. They work with him in his ministry.